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THE INSPIRATION AND AUTHORITY OF THE BIBLE.

THERE is no question which is being asked with graver concern by earnest souls to-day, than whether the keen and relentless scrutiny to which the Christian Scriptures have been subjected by some of the ablest scholars of our time, and the literary, historical and moral difficulties which have been raised by recent criticism, have left us with an authoritative and infallible guide in matters of faith and conduct. Has the searchlight of modern science revealed any fatal flaw in the foundation of our faith? or can we still build upon the Bible as the impregnable rock of Divine truth?

As our guide in this inquiry we may take a recent book by Principal Marcus Dods, D.D., of the New College, Edinburgh, entitled *The Bible, its Origin and Nature.* Some years ago a gentleman in Chicago founded a lectureship on the bearing of any department of knowledge upon the Christian Religion, in memory of his son, in connection with Lake Forest University. It was at the request of the Trustees of this fund, which is called the Bross Foundation, that Dr. Dods prepared a series of lectures which he delivered in the summer of 1904 and afterwards published in book form.

Dealing first of all with the relation of the Bible to other sacred books, many of which contain much that is true and beautiful, Dr. Dods maintains that the distinguishing feature of the Bible is that it teaches the knowledge of God and the establishment of right relations with Him. The Spirit of God is not imprisoned in Scripture nor limited by it. Both Quakers and Romanists are right in maintaining that the Spirit is ever alive and active in the imparting of truth, however mistaken the

followers of the Pope may be in believing that he alone is the authoritative channel through which the Spirit now communicates with the Church. Our Bible—the *Biblia Sacra*—is made up of 66 different books, 39 in the Old Testament, 27 in the New, to which we give the supreme place because they are all in direct connection with God's historical revelation of Himself which culminated in Jesus Christ. This record, not closed but consummated in Christ, is the supreme, ultimate revelation of God, and the Bible, "being the amber in which Christ is preserved for men," is as inviolable and unique as He is. Thus the unifying element in these various books, written by different men in widely diverse times and circumstances, is the unity of God's purpose. Each part of Scripture receives its place and function by its relation to Jesus Christ.

With reference to the principle of selection by which the Canon of Scripture is formed, Luther's explicit and constant teaching is that the Word of God is self-evidencing, needs no authority at its back, but carries its own authentication. The Romanist, on the other hand, accepts the Bible as the Word of God because the Church tells him it is so. The one sure foundation-stone of Protestantism is the response of the individual conscience to the self-evidencing voice of God in Scripture. But are we to make this the sole, absolute test of canonicity? Is every individual to fix the Canon for himself, rejecting whatever does not commend itself to his own judgment? Luther himself was certainly inclined to claim and to grant a large measure of freedom in this respect. He questioned the canonicity not only of James, but of Hebrews, Jude and Revelation as well, but recognised that others were at liberty to take a different view. In the same way the Calvinists, challenged by the Romanists to say how they knew the Bible to be from God, replied, "Because God's Spirit within us recognises it as His." If the Bible were an indissoluble whole, this answer would be sufficient, but the problem confronts us, what brought the parts of it together? On what principle did the Church select one book and reject another? Why do Protestants exclude the Apocrypha, which Romanists retain, and retain the Epistle of James, which Luther would have rejected? The Westminster Confession of Faith virtually, but not explicitly, makes inspiration the test of canonicity; but how are we to judge what writings are inspired? The answer is: By their congruity to the main end of revelation and their direct historical connec-

tion with the revelation of God in history. The Canon is not absolutely definite. Every Protestant has the *right* to settle it for himself, but if wise, he is guided by expert opinion and by the consensus of Christian experience. There are matters of date and authorship which we are compelled to leave others to decide, but which have to be taken into account in deciding any book's claims to a place in the Canon. Still the distinction remains clear: the Romanist holds that the Church *makes* a book canonical; the Protestant, that, irrespective of any ecclesiastical authority, there is that in the books which makes them canonical. The true Protestant order is, first faith in Christ, then faith in Scripture. Christ is the supreme authority.

The Bible, then, is the history of God's Revelation. But what is meant by Revelation? The term is often used to mean the knowledge of God which comes to us, not through nature, but through some special and supernatural action on the part of God Himself. This use of the term is unfortunate, as it assumes that God has not revealed Himself to any beyond the pale of Christianity. Revelation simply means God's making Himself known to man, whether in the natural order of things or by supernatural means. Jesus being the revelation of God which absorbs and eclipses all others, the Bible may be considered either as a preparation for, or as an exhibition and explanation of, Jesus Christ. But, it is asked, is Revelation possible? *Can* God make Himself known to man? "Of every religion," replies Fairbairn, "the idea of revelation is an integral part; the man who does not believe that God can speak to him will not speak to God." The rudest fetish worship proceeds upon the assumption that the Unseen has a will and can somehow express it. Indeed it has been argued that a personal God must necessarily reveal Himself in order to exercise the reason, will and love which are the essentials of personality. We certainly cannot conceive of a personal God creating human beings, except with the view of holding intercourse with them. God reveals Himself in many ways—necessarily in His works; the heavens declare His glory. He reveals Himself in man's moral nature, in providence, in history. Finally and perfectly He reveals Himself in Christ. This is the perfect revelation because it is personal, manifesting the holiness, love and self-sacrifice of the Father, and also because it is of redemptive efficacy, the power of God unto salvation.

As regards the method of Revelation, whether we believe in

the immanence of God or regard Him as transcendent, we must bear in mind that in any case He is Spirit and that His operations are spiritual. Men in sympathy with God understand His will and so become the organs of His Revelation. The prophet's own consciousness is the criterion of whether it is God's voice that speaks to him, but the community to whom he speaks is also guided in the same way in its acceptance of the message. The purpose of Revelation is redemptive. It is the manifestation of God as a God of grace, the Redeemer of all men. But there was need of preparation in the recipients—hence the progressiveness of Revelation and its record in writing. Such a record, if not necessary, was desirable, memory being necessary to the growth of the race as of the individual. An accumulated store of Divine communications being practically necessary, the Bible may be legitimately, if loosely, called the Revelation of God. It is here the question of inspiration comes in, owing to the need of inspired men to receive the Revelation. Inspiration is that in man which perceives, appreciates, accepts, and in certain cases records the Revelation of God. The problem is to adjust the Divine and human factors.

In the old mechanical theory the human element was at its minimum. Dictation produced verbal inspiration. Two facts alone may be quoted to show how untenable this theory is. Of 275 Old Testament quotations found in the New Testament, in only 53 is there verbal agreement between the Hebrew, the Septuagint, and the New Testament. The other fact is that even the reports of our Lord's words vary greatly. We have not even a uniform version of the Lord's Prayer. Modifications of this mechanical theory are the *dynamic*, that the thoughts are inspired but not the words, and the *essential*, that accuracy is secured only in matters of doctrine and conduct. Without seeking to make too rigid a definition, we may safely affirm four facts about inspiration—first, that it signifies the presence and influence of the Divine Spirit; secondly, that it implies godliness on the part of the subjects of it; thirdly, that its products have greatly varied in character; and fourthly, that it fulfils its purpose of giving us in Scripture a trustworthy record of the Revelation of God and of His will. We find, however, as a matter of fact, that inspiration did not involve infallibility. There are apparently irreconcilable discrepancies even in the four Gospels. No two evangelists agree as to the exact wording of

the superscription on the Cross, nor as to the sequence of events in connection with the Resurrection. Mark quotes Malachi under the name of Isaiah, and Matthew ascribes to Jeremiah words that were spoken by Zechariah.

We may distinguish three ways of dealing with these difficulties. One is to deny their existence; but great as has been the ingenuity shewn in attempts to explain away or reconcile the differences, they are very unconvincing. The very ingenuous plea has been set up by advocates of verbal inspiration, that the Scriptures as originally given were infallible, the flaws being due to mistakes or interpolations by copyists. But of what possible use can an infallible Bible be to us if it has long ago passed out of existence? And if it had been God's will to give us such a book, could He not have preserved it for us in its original purity? The second way is to admit the discrepancies and to infer from them that the Bible is untrustworthy. Renan and Bradlaugh are examples of men who were driven into unbelief through having been taught to identify Christianity with the absolute inerrancy of the Bible. The third way is to admit the facts, but to maintain that notwithstanding these facts the Bible is infallible for the purpose for which it was written. Inspiration did not lift men above the level of contemporary knowledge, it did not absolve them from the duty of verifying their quotations. But none of the inaccuracies is such as to make us feel uncertain about the general trustworthiness of the writers. In fact, it is remarkable how well they have stood the tests applied to their accuracy. The topographical errors, for example, that were once so freely ascribed to the Fourth Gospel, are now, since the Palestinian Survey, no more heard of. These inaccuracies, in fact, are only worth noticing because they lead us to distinguish between a spurious and a genuine infallibility. So long as a man uses the Bible only to find his own way to God, it does not occur to him that any very stringent theory of infallibility is required. It is when he seeks to convince others that an external, irresistible authority is sought. But it must be by the response of our own conscience to Christ's personality and words that we choose Him as our ultimate authority. The infallibility of the Bible, in other words, must be determined by its purpose—to exhibit Christ. The Scriptures testify of Him. With all their differences, the four Gospels present the same Christ. Even Dr. Martineau, after cutting away from the Gospels ten times more

than a sober criticism warrants, is still constrained to say, "No one can affect ignorance of what Jesus was; enough is saved to plant His personality in a clear space, distinct from all that history, or even fiction presents." And the following are the words of the late Professor Robertson Smith, whose prosecution for heresy by the Free Church probably did more than anything else to popularise the results of German criticism in Britain:—"So long as we go to Scripture only to find in it God and His redeeming love mirrored before the eye of faith, we may rest assured that we shall find living, self-evidencing, infallible truth in every part of it, and that we shall find nothing else......Since Scripture has no other end than to convey to us a message which, when accompanied by the inner witness of the Spirit, manifests itself as the infallible word of God, we may for practical purposes say that Scripture is the infallible word of God."

The only possible ultimate ground, then, for believing Scripture to be the Word of God, is that there is that in the truth delivered which convinces us that God is the Author. If there is not a self-evidencing power in Christ and in His revelation, we shall never find evidence of His truth anywhere else; and this self-authentication of Christ is a thing that cannot be touched by criticism. The touchstone to authenticity is described by Paul,—"the spiritual man, the man who has the Spirit of Christ, judgeth all things." There is a natural craving in human nature for external authority, especially in so momentous a matter as religion, but we cannot evade the responsibility here which we have to exercise elsewhere. We must prove all things, holding fast that which is good; and there is no statement anywhere in the Bible that will mislead a man who is honestly seeking his way to God. [Dr. Dods, it is to be presumed, would not deny that other arguments for the authenticity of Scripture have a legitimate, if subordinate, place, nor would he maintain that everything of importance in the Bible is self-evident to the spiritually minded. Professor Denney points out in his *Studies in Theology* that while the inner witness of the Spirit—the *testimonium Spiritus Sancti*—gives us a starting point, "by working out from it the area of certitude may be gradually enlarged and a conviction reached regarding matters that are not self-evidencing."]

The modern critical campaign began with the Pentateuch. It is now being waged round the citadel of the Gospels. "Are the Gospels trustworthy?" is the question exercising the minds of the

faithful at present, forced upon them by a criticism they cannot ignore, however much they may dislike it. We must bear in mind, however, that criticism is inevitable—like talking prose, it is one of the things we all do without knowing it,—and it is not new. It is the new material put at its disposal by archæology, history, anthropology and psychology that has made it so active and formidable in recent years. It cannot be barred out, and if, as its opponents maintain, the Gospels are infallibly accurate, why should they fear the most severe ordeal to which human ingenuity can subject them? To refuse to lay them open to inspection is to raise a prejudice against them; the freest possible inquiry is the only possible path to sound conviction. The writers of the Gospels were themselves critics. They set themselves to sift the true from the false in the current traditions of Jesus, and what we can still maintain is that they have preserved for us a true picture of our Lord.

Against this view, four main objections are urged—the insecurity of oral tradition; the common tendency to admit the mythical element into the history of heroes; the habit of writers to allow their own opinions to colour their statements; and the discrepancies in the Synoptists, Matthew, Mark, and Luke, who profess to deal with the same subject. With reference to the insecurity of oral tradition, it is true that a generation had passed away before the earliest Gospel was committed to writing, say about A.D. 70. But a generation is not changed all at once like a military post; there must have been many people living in the year 70 who had seen Christ. The sources of the Gospel, too, were eye-witnesses, and the Fourth Gospel, whoever wrote it, professes to be written by one who in many cases saw what he describes. The extraordinary and memorable character of the events recorded must also be taken into account. Thirty or forty years would do very little to efface or impair the impression left on the minds of men by the circumstances that accompanied the earthly manifestation of our Lord. Of the mythical theory, Strauss made the very most, and it did not come to much. It is very generally discredited now. The "tendency" theory, that each writer manipulated his material according to his own prepossessions or with a special object in view—to conciliate the Jews or to win the Gentiles,—has also been pushed too far, until it has created a reaction against itself. It can only account for minor differences; it does not affect the central and essential facts. The discrepancies in

the various accounts of the same events have been referred to already. To lawyers and others accustomed to weigh evidence, absolute uniformity in the narratives of different witnesses is more apt to raise suspicion than minor discrepancies. Paley long ago pointed out that "the usual character of human testimony is substantial truth under circumstantial variety." No essential fact is shaken by these discrepancies. We know for a certainty that an inscription was put at the head of the Cross, designating Jesus as King of the Jews. The exact wording of it we do not know. It remains uncertain whether the women who went to the tomb found the stone rolled away or saw an angel rolling it away, and we are in doubt about the precise sequence of the various appearances of the risen Lord. But His Resurrection is one of the best authenticated facts of that period in history.

As positive evidence of the authenticity of the Gospels, we may notice the remarkable accuracy with which the sayings of Jesus have been preserved; the retention of obsolete names like "Jesus" and "Son of Man," which by the end of the century had been replaced by the general use of "Christ;" and the unhesitating and frank exposure of the weaknesses of the Twelve, their stupidity, their mistakes, their worldliness, and the rebukes to which these faults exposed them. Then we have the strongest external attestation of the substantial accuracy of the Gospel writers in the letters written by Paul, written without thought of publication or apologetic purpose. It is very questionable if Paul ever saw a written Gospel. But here as elsewhere we find that the Christ of the Gospels is the Christ Who won the faith and devotion of those who knew Him at first hand. It is an original painting which satisfies the personal friends of the subject.

From another point of view, the true criterion of the credibility of the Gospels is that we find in them that which alone explains the Christian Church, the one key that fits the lock. This is the testimony of John Stuart Mill, a writer remarkably free from bias. "It is of no use," he says, "to say that Christ, as exhibited in the Gospels, is not historical—who among His disciples or among their proselytes was capable of inventing the sayings of Jesus, or of imagining the life and characters revealed in the Gospels? Certainly not the fishermen of Galilee, as certainly not St. Paul." The danger of criticism is not in what it discovers, but in turning the mind aside to details and externals, in removing our attention from the majestic figure of Christ to minutiæ of no vital importance.

The miraculous element in the Gospels demands special notice, partly because a good deal of criticism is vitiated by the fact that the critics go to their task with a prepossession to the effect that the miracles being impossible the records of them must be spurious, and partly because of the very common idea that Christianity would float more buoyantly and prosperously if the miraculous element were thrown overboard. The miracles are regarded as excrescences marring the simplicity and beauty of the life of our Lord, as an incubus, or, in Browning's figure, as dry twigs used to fence the flower plot, which may be discarded when the plants reach maturity. But all this is to lose sight of the fact that the miracles recorded in the Gospels are an essential part of the Revelation. Had they not been important, they would not have occupied so much space in the narrative. In dealing with this matter, we have first to enquire what precisely do we claim for Jesus in claiming that He had power to work miracles? We claim for Him more than mere power to heal the sick. The miracles are described as "signs," revealing a spiritual presence, or imparting some spiritual truth; as "works," as advancing some beneficent object; as "powers," or something transcending ordinary human endeavour. The most straightforward explanation of the miracles is that they were due to the direct action of the Divine will, which must be supreme over matter, dominating it as the mind does the body. Jesus Himself describes them as works given Him by the Father to do. Many of them cannot be accounted for on the hypothesis of faith-healing or hypnotic suggestion; Jesus not only demanded faith in the subjects of His miracles; His own faith was always directed to the supreme will. And the purpose of the miracles was not spectacular, but to manifest God's presence and love. It was the power of God that achieved the cures; it was the love of God that prompted them. At the same time, while their main end was not evidential, they had an evidential function. They tended to the confirmation of faith; they were appealed to as a proof of the Divine mission of Him Who wrought them.

The first objection brought against the miracles is that they cannot be proved. Not even Huxley maintains the *a priori* impossibility of miracle. Grant that God is supernatural: He surely has the power to suspend or modify natural laws. Our faculties, too, are so limited that we can never set a bound to the possibilities of nature. So it is mainly the impossibility of proof

that is urged, just Hume's familiar argument that as miracles do not happen, and as human evidence is fallible, it is more reasonable to believe that the persons who recorded the miracles were mistaken than that the events they described really took place. Joined to this is the comparative study of miracles, which proves that wonderful stories are told of Buddha and other founders of religions and even of comparatively modern saints like Francis of Assisi and Thomas à Becket. Both this objection and the former one that the miracles of Jesus are violations of the uniformity of nature as known to us, lose their force if we take into account the occasion, the nature, and the worker of the Gospel miracles. They are all on the plane of nature, representing the quickening of natural processes in many cases, and altogether different from the Greek or Roman prodigies or the grotesque mediæval miracles. They were wrought as part of a Revelation, to lodge in men's minds the conviction that God is merciful and kind. The strongest evidence in their favour is their congruity with the Person Who wrought them, and with the Revelation in connection with which they were wrought. This removes another objection, that even if proved, they are of no value. They are not gratuitous, inconvenient, irrelevant credentials, but didactic and revealing. Christ Himself is the greatest miracle, and a miracle in the spiritual world is not less miraculous than one in the physical world. Christ is the crowning or root miracle that lends credibility to all the others. The unique Personality of Christ enables some to dispense with the miracles; yet it is just that Personality that makes them credible.

JAMES M. MACPHAIL.

THE PORTUGUESE IN COCHIN.

BEFORE proceeding to deal with the subject of this paper, it may not be out of place to give a short account of Cochin in prehistoric times from the materials available.

The Native State of Cochin is said to have formed part of the ancient Kingdom of Kerala, which appears to have been included in the fifty-six Kingdoms of the Bharata Division of Hindustan. Cochin was that part of the peninsula of India that was for the first time visited by the Phœnician navigators and traders in

their career of commercial enterprise. It was in Malankura in Cochin that St. Thomas the Apostle is said to have first set his foot. It was at Cranganore,—the Mouzaris of the Greeks,—in Cochin that the Romans in the third century (A.D. 226) stationed two cohorts to safeguard their commercial interests. It was in Cochin that the Moors found a ready and convenient mart for European goods in exchange for pepper and other spices of this Coast. It was in Cochin that the enterprising European nations landed for the first time in their commercial voyages. It was to Cochin again that the Jews and Syrians came for the first time and subsequently settled in the land. Cochin has thus been a country full of historical interest.

The State of Cochin occupied the centre of Kerala, and Tiruvanchikulam was the capital. The last Cheraman Perumal, Bhoskara Revi Vurma, is said to have resided here and Udakamangalam, a temple in the vicinity, is said to have been the place where he abdicated after distributing his dominions among his relations, friends and dependents, and retired for austerities to the temple at Tiruvanchikulam. The popular belief is that the present dynasty of Cochin was the creation of Cheraman Perumal, the last of the elective Kings of Kerala, and that the kingdom was his gift to his nephews, from whom the dynasty is said to have originated. Cheraman Perumal was a pure Kshatriya of the Solar race, and therefore his nephews, the Princes of the Royal House of Cochin, are also said to belong to that race. The *Kerala Maha'tenyam* calls the Cochin Rajah a *Soorya Saimantha.*

Mahnan who visited Malabar in A. D.1409 writes of Cochin thus:—" The King or ruler is of the Solar race and is a sincere believer in Buddhism and has the greatest reverence for elephants and oxen, and every morning at day-light presents himself before an image of Buddha." *

It is asserted by almost all the Rajahs, chiefs and nobles and even landlords of Malabar that their ancestors obtained from Cheraman Perumal grants of territory, nobility or estate.

The oldest name of this principality is *Perumpadappu,* for it is said that the Kingdom of Cochin was a gift made by Cheraman Perumal to the eldest son of his sister by Perumpadappu Nambudri. The dynasty of Cochin is still known as *Perumpadappu Swaroopam.*

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* Journal of the Royal Asiatic Society for April, 1896.

It appears that there were three or four collateral branches of the Cochin Royal Family located at different places, that one branch settled down at a place called *Madathinkara* near Shertollay in the Kottayam Division of Travancore, and that a member of this branch ruled over Cochin as there was no competent person there to govern the country, or that the family there had become extinct. The town of Tripointura and the royalty passed over to the Madathinkara Prince and ever since the ruler of Cochin is locally known by the name of *Mada Bhoopathy*.

"The earlier notices of Malabar do not mention Cochin at all. Among the medieval travellers, Nicolo Conti (A.D. 1440) mentions it for the first time as Cocym. It may be noted that this was almost exactly a century after the formation of the harbour.........Barbossa, the anonymous Sammario dei Regui in Ramusio, and D'Barros, mention it as Cochim, while the Lisbon editors of Barbossa and Conti have Cochim, Cocym or Cochym. So also Gutschim Spinger. G. Balbi has Cochi. It is remarkable that Nicolo Conti in the fifteenth century and Fra Paolino in the seventeenth both say the town was called Kochi after the small river that flowed by the place."*

"Cochin is a sea-port town, the capital of the principality of that name. In the Malayalam language it is called *Kochi*, deriving its name from a small river which formerly emptied itself there into the sea. In the year 1341, the sea there threw up the small island of Vypeen on the north side of Cochin. The waters breaking through the banks of the river Kochi, swept away the villages and formed a large river and back-water and so spacious a harbour that large ships can safely lie at anchor in the river on the north-east of the town of Cochin. Vypeen is 13 miles long and one broad. The natives date their era from the period of its origin. It is called *Pudu-vaipu*, from the Malayalam words *pudu*, new, and *vaipu*, foundation."†

Bartholomew says, "Cochin is a beautiful city, built by the Portuguese, in the tenth year after the arrival of Vasco de Gama, at Cochin."

Dr. A. C. Burnell, a reliable authority, says in his Paleography that "from the third to the seventh century appears to have been the most flourishing period of the Kingdom (Chera). It then

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* The Indian Antiquary, Vol. XXXI, p. 340.

† Visscher, Letters from Malabar, p. 19, note.

extended over the present Mysore, Coimbatore, Salem, Tondianadu, South Malabar and Cochin. It was, however, one of the great Dravidian kingdoms that existed already in the third century B.C."

The early history of Cochin is involved in obscurity. Nothing definite is known concerning it prior to the arrival of the Portuguese in this part of India. The Moors and the Saracens were the people who carried on the Indo-European trade at this period on this coast. The ancient port of Cranganore (the harbour of Mouzaris) which had carried on an extensive trade with the West hundreds of years before Calcutta, Madras, or Bombay came into existence, had declined prior to the arrival of the Portuguese, and Calicut and Cochin became the chief sea-ports on the Malabar Coast. "In these days right existed by the force of the sword and appeals were unknown, except to arms." The whole of Malabar, which consisted of a multiplicity of kings and potentates, had always caused dissensions. The rulers of Cochin, prior to the advent of the Europeans, were constantly engaged in wars, either in defending themselves against the incursions of foreign powers or in attempting to extend their own dominions or in assisting those under them. In their wars, they were assisted by the *Kamials* or petty chiefs, under whose authority were placed smaller kingdoms. There were many feudatory states under the Cochin Rajah.

There were in Malabar numerous independent principalities which yielded but nominal obedience to the suzerainty of the greater chiefs, *viz.*, the Zamorin of Calicut and the Rajah of Cochin, who ever kept up perennial quarrels. The Zamorin being backed up by the Moors, his allies, constantly waged wars against the Rajah of Cochin, who was supported by the Portuguese and the Dutch. The result was that two factions arose, the one headed by the Zamorin and the other by the Cochin Rajah. The princes of the northern states joined the former, and those of the southern states supported the Rajah of Cochin. The Zamorin's party was known as the *Panniyur* faction and that of the Rajah of Cochin was called *Chovaracoor*.

That the chiefs and nobles of Malabar ranged under two broad heads and that two factions originated in very early times is evident from the following passages :—

"Regarding the origin of these two parties (the *Pandalakoor* and the *Chodderakoor*), we find two different accounts. Some

have it that the great Cheraman Perumal, who partitioned abar and made laws for it, instituted these for two important ions, the first of which was to confirm the distribution of gdoms that he had made; for, being about to undertake a ney, either to the Ganges in fulfilment of a vow, or, as the ors say, to visit Mahomet in Arabia, for the purpose of em-ing his religion, he divided among his favorites the whole of abar. Now, he assigned the Kingdom of the Zamorin to his gitimate children, who, according to the law, could not inherit; it was natural to suppose that this would cause umbrage to nephews who were the lawful heirs of the crown, and to whom had only given the Kingdom of Cochin. They would proba-use every endeavour to recover their rights when opportunity red. For this reason he originated these two parties, and he ilated the number of princes, noblemen, &c., who should be-g to each, with the express command that if a king, prince or lowner should be attacked by one of the opposite faction, he ild be assisted by all the members of his own party, under n of loss of privileges. The Zamorin King was appointed ef of the Pandalakoor and received a sword in token of his nority; and the King of Cochin as Chief of the Chodderakoor ived a shield. Cheraman Perumal's second reason for estab-ing these factions was to create a martial spirit lest, living perpetual peace, the Malabar people should sink into in-iency and thus become a prey to the surrounding nations.

"The other tradition is that there were two families, pos-ors of two pagodas. The name of the one was Pandal, and that he other Chodder; and the former being the strongest and the it powerful, attacked the latter and plundered them, until the idders implored help from the prince of Walluvanathy in order evenge themselves on the Pandals. These now being unable withstand their enemies alone, conspired with the Zamorin inst them, and thus drove them to apply in their turn to the g of Cochin, who consequently became the head of the Chodder y, while the Zamorin assumed the character of protector of of the Pandals. Each of these monarchs induced others to ouse their causes and the dissensions thus originating have ended to posterity." *

The dominions of the Rajah of Cochin were of considerable

* Visscher, *op. cit.*, pp. 49, 50.

extent at one time. Cochin had four tributary States—Poracad, Vadakkankoor, Parur and Mangathy—which were considered the pillars of the kingdom. These princes were independent, but were bound to respect the Rajah as chief.* There were also other petty states under the Cochin Rajah, placed under the authority of *Karinals* or *Karthavus*. The *Karinals* were temporal potentates, who possessed the right of waging wars. Some of them were subject to the princes in whose territories they resided, but others were independent. It is said that there were fifty Karinals in the Kingdom of Cochin. The Rajah of Cochin considered these Karinals as his vassals, merely holding lands under him as feudatories.

Long before the dawn of authentic history, an extensive maritime trade in Indian merchandise had been carried on for ages by the Babylonians and other nations. When the Roman Empire extended towards the East, Indian commerce began to find its way into Europe. In the fifteenth century the Turks intercepted the ancient trade-route, and it therefore became a matter of necessity for the nations of Europe to discover new lines of approach to India. Constantinople was for a long time the great mart for the productions of the East. Venice was the first to interfere with this maritime monopoly. Genoa subsequently secured a share in the much-coveted commerce. Other nations soon followed them. The people of Hindustan remained undisturbed by foreign intrusions for a long time. The sovereignty of India passed from one foreigner to another or became partitioned amongst a multitude of usurpers and petty chiefs or rajahs. In the fifteenth century the Europeans displayed considerable zeal in the cause of maritime explorations. The productions of India, natural and artificial, were held in high estimation by the nations of Europe. Their cravings for the valuable productions of India and the demand for the Eastern commodities led them to search out a trade-route to India. The credit of the discovery belongs to Portugal and the mysteries of our unknown region were unveiled. America and other regions were discovered. The first adventurer was Bartholomew Diaz, who in 1486 discovered the Cape of Good Hope.

Day observes, "There was one peninsula reputed to possess fabulous riches, its shores were believed to be rolling in wealth,

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* Visscher, *op. cit.*, p. 61.

its hills to be enriched with precious stones, and its land everywhere yielding pepper, ginger and other valuable spices: this wonderful land was India."* The prize for the discovery of a sea-route to India for purposes of trade was grasped at by the monarchies of antiquity and by the republics of the Middle Ages. They secured it and became the most prosperous, but their prosperity did not continue long, as they, in their turn, had to give way to others. The Venetian merchant travellers used the Black Sea route in their career of commercial enterprise. Marco Polo came to India by land and returned home by sea (1271-1295).

The reign of John I. and the reigns of his four successors (1385-1521) form, as Sir W. W. Hunter observes, the heroic age of Portugal, which terminated with the establishment of the Portuguese Empire in the East.† There was a tradition that a Christian King known as Prester John ruled over a Christian nation in Ethiopia. This tradition received confirmation from the Friars of the time. John II., therefore, resolved to discover this unknown land. He despatched Pedro de Covilham and Alfonso de Paiva, two Portuguese navigators, in May 1487, to seek out the lost Christian kingdom and to gather information, *via* Egypt, about Prester John's country and the Indian Ocean and to gain a share in the commerce carried on in India at the period by the Mahomedans. Paiva died on the way in Egypt, but his companion succeeded in reaching Sofala, Ormuz and finally Calicut and Goa. Covilham was the first Portuguese man that ever landed in India.‡ About this time, John II. obtained from the Pope a grant of all countries in the East which should be discovered by the Portuguese or other nations. The Papal Bull prohibited all Christian Kings from encroaching upon such lands, which were to be enjoyed in perpetuity exclusively by the Portuguese. It further directed that a stone cross or pillar bearing the arms of the King of Portugal should be placed at every place the Portuguese might discover.§

Emmanuel or Manoel the Fortunate reigned in Portugal from 1495 to 1521. He displayed a zeal in the cause of maritime explorations far surpassing that of his predecessors. An expedi-

* Day, Land of the Permauls, p. 70.

† Hunter, History of India, Vol. I.

‡ Hunter, *op. cit.*, Vol. I., pp. 78, 79; Correa (Gasper), Three Voyages of Vasco de Gama, p. 22.

§ Day, *op. cit.*, p. 71.

tion was fitted out under the command of Don Vasco de Gama, an active and enterprising Admiral. He set out on 7th. July, 1497, with three vessels and 148 men, and on the 20th. May, 1498, he made the land at Capocate, two leagues from the town of Calicut, after skirting along the eastern coast of Africa, Mozambique and other places. This great undertaking was thus crowned with success. The problem of a sea-route to India was now solved.

Malabar was at this period partitioned among a multiplicity of native princes and chiefs. "Calicut was one of the most powerful cities of the East; commerce flourished there to such an extent that the merchants of Arabia, Persia, and all India resorted thither in crowds and the King of Calicut was revered as the sovereign of all Malabar."*

Bartholomew Diaz, a member of a family of daring navigators, had accompanied the squadron. The joy of the crew on beholding the long-wished-for land was unbounded. De Gama and his people were astonished at the appearance of the natives from whose scanty clothing they concluded that the people were not wealthy. The Portuguese poet Camoens, the author of the *Lusiad,* which relates the adventures of Vasco de Gama, had accompanied the Portuguese to Africa, and thence he came to Goa. He was in the company of men sent to the assistance of the Rajah of Cochin, who was an ally of the Portuguese, and whose kingdom was invaded by the King of Pimenta.

As has been already remarked, Calicut was at that time the chief commercial town on the coast of Malabar and the residence of the Zamorin—"the King of the spice country." The extent of Calicut, or Kozhi Kottu, may be inferred from its legendary origin. It took its name from its limits having been fixed at the distance at which the crowing of a cock in the chief temple could be heard. The name Zamorin, *Sámúri* or *Támúri,* is a colloquial rendering of the Sanskrit *Sámúdri* (son of the sea). The Malayalam title is *Kunnalakón,* meaning King of the Hills and Waves, (*kunnu* = hill, *ala* = waves or sea, and *kon* = a King.)

De Gama had brought with him some convicts from Portugal and he sent one of them on shore to see the fishermen who visited him, to ascertain what kind of reception he might expect from the natives. Day says, "as the natives could not understand his language, they took him to a merchant who had come from

* Correa, *op. cit.*, p. 22.

Innis and settled there, named Bontaybo, who recognised him as a Portuguese and exclaimed, 'D......take you, what brought you here?'" The answer was "in search of Christians and spices." On reaching the Admiral's ship, Bontaybo saluted him with these words, "good luck! good luck! many rubies, many emeralds! Thou art bound to give God thanks for having brought thee, where there is abundance of all sorts of spices, precious stones, and many other riches of the world."*

De Gama, having received information of the riches of the city, immediately proceeded to Calicut with Bontaybo and was about to conclude a commercial treaty with the Zamorin. But his object was not accomplished in entirety, owing to the jealousy and intrigues of the Mahomedan merchants, who foresaw their ruin if De Gama remained in favour. They, therefore, corrupted the minister and other officers of the Court and endeavoured to prejudice the Zamorin's mind by denouncing the Portuguese. On their way to Calicut, De Gama and his party halted at a pagoda, believing it to be a church. They allowed the Brahmans in the temple to sprinkle on them holy water and mark their foreheads with sandal paste. They even prostrated themselves at the feet of the idol, mistaking it for a representation of the Virgin Mary. †

De Gama was accorded a friendly welcome by the Zamorin, whom he solicited in the name of the King of Portugal, to open commercial intercourse with that country. An alliance of friendship was entered into between the Zamorin and the Portuguese. The reception which was aççorded to these foreigners by the Zamorin was an annoyance to the Moors, who were carrying on an extensive trade and whose interests were threatened by the arrival of these interlopers. The Moors, therefore, bribed the Zamorin's officers and prejudiced his mind. In the next audience, the Zamorin expressed his distrust and suspicions as to the real object of De Gama. De Gama explained matters to him, and declared that his only object was to exchange his merchandise which consisted of horses, silver, silks and stuffs, for Indian commodities, *viz.*, ivory, gold and pepper. The tone of De Gama's discourse convinced the Zamorin of his honour and integrity and his real object. De Gama sent presents to the Zamorin, but the latter refused to

* Day, *op. cit.*, p. 74.

† Day, *op. cit.*, p. 75.

accept them and even withheld from De Gama permission to leave Calicut. Some of the chief men and their followers who had gone on board the Admiral's ship were detained as prisoners, and they were offered in exchange for the two Portuguese on shore. On the following day, the Zamorin sent the latter on board the Admiral's ship with a letter to the King of Portugal. The letter was as follows: "Vasco de Gama, a gentleman of thy house, came to my country, of whose arrival I was very glad. In my country there is abundance of cinnamon, cloves, pepper and precious stones. The commodities I wish to procure from your country are silver, gold, coral and scarlet."*

De Gama soon afterwards sailed for Portugal, taking with him fifteen natives and Bontaybo, who was considered a Portuguese spy. Out of the 148 men brought by De Gama to Malabar, only 50 returned alive to Portugal. "The riches brought home by De Gama repaid the whole cost of the expedition sixtyfold."† Rewards and honours were showered on De Gama on his return home. He was granted a pension of 300,000 reas annually. The Pope conferred on the King the title of "Lord of Conquests and Navigation, of Ethiopia, Arabia, Persia and the Indies."‡

Encouraged by the success which attended the first expedition, a formidable fleet, consisting of 13 vessels and 1,500 men, was despatched in the following year (1500) in command of Alvarez Cabral, with a Royal Commission from the King of Portugal to open up trade with India and establish factories and with instructions to endeavour to induce the Zamorin to expel the Moors from his dominions, to enter into a treaty with him and to build a fort at Calicut. The fleet arrived at Calicut in September, where, at first, everything went off well. Cabral obtained an interview with the Zamorin at which presents were exchanged, and with some difficulty a treaty of friendship was signed. A factory was also established at Calicut. But troubles were in store for the Portuguese. The Mahomedan merchants, having become jealous of the Portuguese, prevented them from obtaining pepper and other spices in large quantities. Their hostility could not be appeased. Serious dissensions and quarrels arose. The factory was attacked and the garrison slain. Cabral, in

* Day, *op. cit.*, p. 79.

† Hunter, *op. cit.*, Vol. I.

‡ Day, *op. cit.*, p. 79.

revenge, seized and destroyed a Moorish vessel that was loading in the harbour, when the Moors on shore slaughtered fifty of the Portuguese. Cabral then bombarded the town and killed six hundred of the inhabitants and seized ten of the Zamorin's vessels. He then sailed for Cochin, where he arrived in December.

The Rajah of Cochin, evidently with a view to obtain the assistance of the Portuguese in checking the increasing power of his inveterate enemy, the Zamorin, gave them a hearty welcome and agreed to become a vassal of the King of Portugal, and assured Cabral that spices might be purchased for money, or obtained in exchange for other merchandise. The Rajah entered into an alliance with the Portuguese and permitted them to build factories ; he also allowed them a guard. The Portuguese even promised to instal the Rajah, some day, as Zamorin of Calicut. A factory was now established at Cochin with seven factors, and the Portuguese laid the foundation of an extensive commerce.

The town of Cochin at this period, says Day, "was small and situated close to the river, and in it was the Rajah's palace (where Muttanchery now stands), by no means an imposing edifice, and badly furnished. A few Moors resided there and possessed better houses than those of the native population, which were merely composed of mats, with mud walls, and roofs thatched with leaves. At this period no buildings were allowed to be constructed of stone or brick and tile, excepting temples and palaces ; but Moorish merchants were permitted to surround their dwellings with stone walls for the security of their merchandise."*

In the beginning of 1501, a fleet of the Zamorin with 1,500 men appeared at the Cochin Harbour. Cabral attacked and drove them away and then sailed for Cannanore, leaving the Portuguese who remained in Cochin under the protection of the Rajah, who lodged them in his own palace. From Cannanore, Cabral returned to Europe with his ships laden with rich merchandise.

In the same year an expedition under John de Nueva arrived in Cochin. The Rajah received Nueva in a friendly manner. The Moors had persuaded the Native Merchants to refuse to exchange their pepper and other spices for Portuguese merchandise, and the Portuguese had therefore to purchase them for ready money, which Nueva was not able to do as he was not provided with money. He could not, therefore, procure lading for his

* Day, *op. cit.*, p. 82.

vessels. The Rajah, ever kind to these strangers, became security and obtained for them the required commodities, and their vessels were soon loaded and Nueva departed for Europe.

On learning the treatment which Cabral received from the Zamorin, the King of Portugal became extremely indignant, and determined to take vengeance on him and to exact from him respect for the Portuguese. Vasco de Gama was therefore again sent out on 3rd. March, 1502, in command of a formidable fleet of 15 ships, besides 5 smaller vessels, three of which were under the command of the famous Alphonso Albuquerque. When opposite Calicut, he attacked and captured a Moorish vessel, seized all the articles of merchandise and captured the men, many of whom were brutally burnt alive, while the natives were hanged, and their heads, hands, and feet were cut off and sent as a present to the Zamorin. De Gama then sailed for Cannanore, where a treaty of friendship was entered into with the Rajah and a factory established. He then proceeded to Calicut, which he bombarded, and in November, 1502, arrived at Cochin, where the Portuguese related to him the many kindnesses of the Rajah of Cochin and the proofs he had given of good friendship. De Gama found the settlement here in a flourishing condition. He visited the Rajah, when he made certain demands. They were told that there should be a fixed rate at which pepper and other spices should be delivered to the Portuguese, that they should be permitted to erect factories and warehouses, and that this favour should be extended to them alone. The Rajah, after some hesitation, acceded to his requests. De Gama presented the Rajah with the following tokens of friendship from the King of Portugal: a golden crown set with jewels, a gold enamelled collar, two richly wrought silver fountains, two pieces of figured arras, and a splendid tent.* A fresh treaty was signed. The Rajah, on his part, made but one stipulation, *viz.*, that cows should not be slaughtered in his territories. The Rajah then entrusted De Gama with a handsome present for the King of Portugal. A factory was now established at Cochin.

During the period of his stay at Cochin, De Gama received an embassy from the Zamorin, soliciting his return to Calicut and assuring him that the merchandise, &c., would be restored. De Gama complied with the request, although his officers strongly dissuaded him from proceeding to Calicut. But when off Calicut,

* Day, *op. cit.*, p. 86.

the Zamorin's fleet, consisting of 34 ships, attacked De Gama's vessel and he would have been destroyed had not Vincent de Sodre appeared with his cruising squadron. The enemy then quickly retreated and De Gama returned to Cochin in safety. The Zamorin finding that all the stratagems he resorted to proved unsuccessful and that he was defeated on several occasions by the Portuguese, became alarmed at the secure footing they had obtained in Cochin. He therefore requested the Rajah of Cochin to expel these foreigners from his territories, and promised in return for the favour his eternal friendship and compliance with all his wishes. The Rajah, in reply, nobly refused to comply with his request, and added that the Portuguese were his friends and that having signed a treaty of friendship with them he could not break his word. The Zamorin, on receiving the reply, became highly indignant.

De Gama, before leaving Cochin, received a deputation from the Syrian Christians of Cranganore, numbering, it is said, 30,000, who requested him to take them under the protection of the Portuguese King. The fleet then sailed for Portugal where it arrived on 1st. September, 1503. De Gama was received by the King and the people with great honour and was created Lord of Videgueyra and Admiral of the Indies. Hunter observes, "De Gama's first voyage in 1497-1499 had been one of discovery, the object of his second was to secure a permanent fort held on the Indian coast for armed commerce. In both cases he thoroughly accomplished his task."*

But De Gama's cruel treatment of the Moors who fell into his hands stained the glory of his early renown. Hunter graphically describes De Gama's cruelties, in the following words: "De Gama's successes were, however, stained by cruelties never to be forgotten. On capturing the Calicut fleet, he cut off the hands, ears and noses of the crews, 800 men, and sent them heaped up with dry leaves to the Rajah to make a curry of. The teeth of the prisoners were beaten down their throats with staves. A Brahman messenger was compelled to confess himself a spy under the torture of live coals. His lips and ears were cut off, the ears of an unclean animal—a dog—were sewn to his head; and the mutilated wretch was returned to the Zamorin." †

Hearing that De Gama had left Cochin for Portugal, the

* Hunter, *op. cit.*, I, p. 108.

† *id.*, *ibid.*

Zamorin again collected a large army, consisting of 50,000 Nairs, among whom were many chiefs of the Cochin State, and prepared for war against Cochin. His object was to destroy the Portuguese factories and trade and to subjugate Cochin and dethrone the Rajah. Many chiefs of the Cochin State urged the Rajah to deliver up the Portuguese who were under his protection. But the Rajah stoutly refused, and declared that he would not commit a breach of faith.

Hostilities again commenced. The Zamorin, assisted by several chiefs of Cochin, plundered and destroyed the Portuguese vessels and determined to kill all Portuguese factors and invade Cochin. The Zamorin's brother then interposed and pointed out the impolicy of the procedure, and added that because the Rajah of Cochin had given permission to the Portuguese to reside and carry on their trade in his dominions, that was no reason for punishing him in so severe a manner. All arguments proved fruitless. The Zamorin marched on with his army to Repelim (Edapally), the Rajah of which place was his ally, and thence he entered the Cochin territory. He tried to force a passage by the ford near Cranganore, but was routed.

The Zamorin, having failed in this endeavour, resolved to attempt a stratagem. He bribed the Cochin paymaster and compelled the Nayars to return to the town to receive their daily rations, and when most of them were absent, he attacked the remnants of the army and overpowered them. Many of them were slain, along with two of the Rajah's sons. A universal panic now prevailed, and many of the inhabitants fled in terror. Even the Portuguese prepared themselves to retire to Cranganore, but the Rajah objected to their removal thither and declared that as long as he lived, he would protect them even if he were to lose his kingdom. The Zamorin renewed his overtures for peace on the same conditions as before. The Rajah withstood all arguments, entreaties and threats, and refused to comply with the wishes of the Zamorin. The latter at once ordered the whole of Cochin to be laid waste with fire and sword. The Rajah, with his troops, defended the place for some time, but had to withdraw to Vypeen, being overpowered by the enemy. The Portuguese also followed the Rajah. The Zamorin, after burning Cochin to the ground retired to Cranganore, leaving a strong detachment at Cochin.

On 20th. September, 1503, Francisco de Albuquerque arrived at Cochin. The Zamorin's men who had been stationed here

were defeated in the Island of Vypeen and fled in terror to Cranganore. The Rajah of Cochin received Albuquerque with every demonstration of joy and assured him that his only wish was to be restored to his dominions. Albuquerque, knowing that on account of the war, the Rajah's finances were in an impoverished condition, presented him with 10,000 crowns and thanked him for the protection he had given to the Portuguese. The Rajah subsequently entered Cochin in triumph. The Zamorin's men were attacked by the Portuguese on the same day and forced to retreat. On the following day the latter attacked Repelim and took it.

Albuquerque now requested the Rajah of Cochin to permit him to build a fort at Cochin for the protection of the Portuguese factory there. The Rajah, besides granting this request, volunteered to bear a portion of the expenditure himself and accordingly supplied materials. The foundation was laid on 26th. September, 1503. On 30th. September, Alonzo de Albuquerque arrived from Portugal. The construction of the fort was speedily completed. Day thus describes the inauguration of the new fort. "It was with great pomp and solemnity christened 'Manuel' after the reigning sovereign of Portugal. Albuquerque, accompanied by all his people then marched round it in procession, beaded by the bands of the squadron, whilst the Fort Vicar bore aloft the Crucifix, under a canopy, upheld by the Captains of the fleet. The fort was then blessed and consecrated, by the celebration of Mass, in a small wooden church, dedicated to St. Bartholomew, which had been raised there."* Albuquerque thus turned the Cochin Agency into a fortified factory with a garrison of European and native soldiers.

The war was now resumed and carried on chiefly with the Rajah of Repelim. The Zamorin exerted himself to the utmost to prevent the Portuguese from obtaining pepper and other articles. In January, 1504, the fleet with Alonzo de Albuquerque sailed for Europe and Duarte Pacheco, called by Camoens "the Portuguese Achilles," who had been appointed Commandant, was left with four vessels and ninety men to protect the Rajah of Cochin. The Portuguese at this period became almost "legalised pirates." They plundered and burnt the goods belonging to the Moors. Incursions were continued into the neighbouring countries, and plunder and slaughter were of common occurrence.

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* Day, *op. cit.*, p. 91.

In April, 1504, the Zamorin, again with the object of invading Cochin and depriving the Rajah of his territories and extirpating the Portuguese, pounced down upon Cochin with a large army, it is said 50,000 strong. But the Cochin force consisted of only 5,000 men with 150 Portuguese to assist them. Being alarmed at the approach of the Portuguese under the gallant Pacheco, the Zamorin proposed peace. But Pacheco refused to accede to his proposal. They met at Chetwaye, and after seven successful attacks by sea and land the Zamorin's troops were routed. It is said that he felt the disgrace of this defeat so keenly, that he abdicated his throne in favour of his nephew. Many of the allies and chiefs subject to the Zamorin proposed to enter into a treaty with the Portuguese, amongst them the Rajah of Repelim, who sent a large quantity of pepper as a present to Pacheco, and an alliance was entered into between them. Many of the Moors removed to Cochin and began to settle there. Pacheco then departed for Europe. The Rajah of Cochin offered him many valuable presents and thanked him for having so bravely defended him from his enemies. Pacheco declined to accept the presents and added that he had only done his duty, for which no reward was needful. He however agreed to convey a letter from the Rajah to the King of Portugal, commending him to his Sovereign's favour.

Camoens says that Pacheco died poor and miserable and forgotten by his King and country. Hunter thus writes of Pacheco: "The gallant Pacheco, who had splendidly maintained the cause of his country against overwhelming odds, was on his return to Lisbon received with royal smiles, and his achievements were preached in every church throughout Portugal. He was then imprisoned on false charges, and was released only to live in distress and to die in penury."*

Towards the end of the year 1504, Suarez de Menezes arrived at Cochin from Portugal. He was received by the Rajah with great honour. Menezes visited the Rajah and gave him many valuable presents from the King of Portugal.

The policy of the Portuguese at this period was unsparing destruction of the Mahomedan trade. The Portuguese laid part of Calicut in ruins, and burnt Cranganore and the vessels in its harbour. The result was that the richer and the more prudent among the Moors, finding no protection at the hands of the native

* Hunter, *op. cit.*, Vol. I, p. 112.

rajahs, put all their merchandise and wealth on board a large fleet and were about to sail for the Persian Gulf and Egypt. But Suarez seized the fleet, captured 17 of its ships, slew 2,000 men, and broke the Arab supremacy on the coast of Malabar.

The Zamorin was not idle. He was making preparations again to attack the Portuguese and after compelling them to sail to Europe, to renew his war on Cochin. Suarez advanced to Cranganore where the Zamorin had stationed himself with his troops, and, after capturing it, ordered it to be burnt. Soon after this, Suarez received overtures from the Rajah of Tannoor requesting permission to become the subject of the King of Portugal. Alarmed at the rumoured arrival of a Turkish fleet in 1504, the Agent at Cochin wrote to the Portuguese King to send him help. "If your Highness does not send us aid all will be lost." "I further certify to your Highness that if we had in this land one who should govern us as is due we should have for your service, your Highness might well sleep soundly, and so long as this be not so, believe me, the very governors themselves are the very Rumes (Turks) both for this land and for the Fidalgos who serve in her."* Suarez sailed from Cochin for Portugal on the 27th. December, leaving Manuel Telez de Vasconelles as Captain-General with a few vessels and men.

Towards the close of 1505, Don Francisco de Almeyda arrived at Cochin, with 22 ships and 1,500 soldiers besides their crews, as "Viceroy of all the Indies"—the first who bore that title—and assumed office on the 12th. September, 1505. Almeyda was instructed by the King of Portugal to crown the Rajah of Cochin and had brought with him for the purpose a golden diadem richly adorned with jewels. But, as the Rajah had already become a religious recluse and abdicated his throne in favour of his nephew, Almeyda transferred the honour to him and placed the crown on his head with great pomp and solemnity.

Almeyda, on his arrival at Cochin, heard that the factors and others at Quilon were all murdered by the Moors, and he therefore despatched his son Lorenzo with six vessels. Lorenzo on going thither, found twenty-four Calicut vessels awaiting his arrival. An engagement ensued, in which they were all defeated and Lorenzo returned to Cochin.

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* Letter from Alvarez de Mendaza to the King, dated Cochin, 8th. January, 1504; Hunter, *op. cit.*, Vol. I. p. 114.

About this time (1508), the Sultan of Egypt sent forth a large expedition under Admiral Amir Hussain to oppose the Portuguese in India. The two forces met at Chaul and the Portuguese were defeated and Lorenzo de Almeyda was slain. In the same year Alphonso de Albuquerque arrived at Cochin with orders from the King of Portugal to supersede Almeyda in the supreme command in India. But the latter declined to give up the reins of government until he had avenged himself on the Sultan and brought about a successful termination of the war he had begun against the Zamorin. Almeyda proceeded on his intended expedition against the Sultan. In the following year he returned to Cochin in triumph after defeating the Sultan and capturing his colours. Almeyda threw Albuquerque into prison, but afterwards released him. Albuquerque then retired into private life at Cochin.

During his Viceroyalty (1505—1509), Almeyda and his son Lorenzo overthrew the Arabs and crushed their remaining power at the ports on the Malabar coast, and defeated the Zamorin again at sea, destroying 84 ships and 120 galleys, and slaying 3,000 Mahomedans.

The first five of the annual expeditions sent forth from Portugal (1500—1505) gave the Portuguese the upper hand in the commerce on the Malabar coast. The next four years (1505—1509) made them masters of the Indian Ocean, and in the following six years (1509—1515) their territorial power grew in India.

In November 1509, Marshal Don Fernando Coutinno arrived from Portugal with a large reinforcement, and invested with powers to settle all disputes which might have arisen here. He took Albuquerque with him to Cochin where he installed him as Viceroy. On 5th. November, 1509, Almeyda surrendered the supreme command to Albuquerque and finally departed for Portugal, but was killed on the way at Saldanha Bay, "by the assegais of a Kaffir mob whose sheep his crew had stolen." The circumstances under which Almeyda met with his death are thus related by Day. "In November Almeyda finally departed for Europe, the natives predicting that such a brute would never pass the Cape. But they were mistaken, for he rounded it in safety, and scoffingly observed to an attendant, '*Now God be praised, the witches of Cochin are liars.*' But he had not long cause for exultation, for on the succeeding morning he landed with a party of 150 men to obtain water for his vessel, when his cupidity was aroused by the sight of a drove of cattle, tended only by children. Having

surrounded them, he observed, 'These cattle shall serve us as food, and these children shall be made a present to our Lady of Belem.' But the owners of the cattle and the parents of the children rapidly assembled, armed with sharpened sticks hardened in the fire, with which they fiercely attacked the Portuguese, fifty of whom miserably perished, and amongst them the first Viceroy of the Indies, thrust through the neck by a stake." *

During the Viceroyalty of Almeyda, the Portuguese claimed the whole of the East as theirs by virtue of a Papal Bull. The native princes declined to submit to this demand, and the result was that dissensions were of daily occurrence. Albuquerque with 3,000 troops attempted to take Calicut in 1510, and Cochin became the arena of intrigues between the Portuguese and the Zamorin. The former were defeated and Coutinno was slain. In this year Albuquerque captured Goa after sustaining many defeats and laid the foundation of a fort there. He forced many of the Portuguese to marry native women with a view to forming a European colony. He then commenced to form a native army. Goa now became the metropolis of the Portuguese possessions in India. In 1511, Albuquerque captured Malacca, built a fortress and established a Portuguese government there. In 1512, the Zamorin, finding that the Portuguese were becoming very powerful, entered into an alliance with them and permitted them to erect a fort at Calicut. In the following year he also sent an ambassador to Portugal. In 1513, the Zamorin became hostile to the Europeans. Albuquerque's fame resounded throughout India and the native princes began to enter into alliances with the Portuguese.

The Rajah of Cochin suffered much in the Portuguese cause. In a letter dated 11th. December, 1513, to King Emmanuel, the Rajah thus expresses his sorrows: "Your Highness sent me a golden crown, as a sign that I was crowned the Chief King of the whole of India. . . . And your Governor especially crowned me as King, and he declared on oath that he would make me the Chief King of all India, and assist me against any one who should come upon me. And I also promised to assist him against whosoever should come upon them and to stand to the defence of your fortress until death, and in this manner they swore to it by oath in the church." †

* Day, *op. cit.*, pp. 98, 99.

† Letter from the King of Cochin to King Emmanuel, dated Cochin, 11th. December, 1513, quoted on pp. 143, 144. Hunter, *op. cit.*, Vol. I.

These promises remained but empty words, as Albuquerque subsequently made treaties with the Zamorin to the detriment of the Rajah of Cochin.

In 1515 Suarez succeeded Albuquerque and Diego Mendez was appointed Governor at Cochin. Albuquerque proceeded to Goa where he died of grief on 15th. December, 1515. To Albuquerque belongs the credit of having firmly established the Portuguese dominions in the East, by cutting off the Arab commerce in the West. Between 1509 and 1515, when he died, he succeeded in converting the Indian Ocean into a Christian trade-route. During the viceroyalty of Albuquerque, the Portuguese dominions in the East reached their widest extent. The Portuguese gave him the title of 'the great.' He was, like Julius Cæsar, a scholar and soldier, and like so many heroes of India—Dupleix and Count de Lally—had to bear the ingratitude of his sovereign and country. Albuquerque was one of the best and bravest of the Governors of the Portuguese possessions in India. He lowered the duties and thereby increased the revenue. He raised the seaborne trade by justice at sea. He was a financier and a general and was very popular.

Day thus writes of Pacheco, Almeyda and Albuquerque. "Portuguese historians designate Pacheco, Francisco de Almeyda and Alphonso de Albuquerque, the founders of their Indian Empire. The first by his valour and the fiery heat of his actions was said to have melted both the arms and the riches of the Zamorin: the second filed and polished the acts of the first, with his own sword and that of his brave son, reducing the insubordinate to obedience, and humbling the Egyptian Sultan. Whilst Albuquerque, the financier, politician and general, added to its ornaments the three precious jewels of Goa, Malacca and Ormuz."*

Immediately after his arrival, Suarez proceeded on a tour of inspection through the Portuguese dominions in India. He was not very popular. From this period the authorities in Portugal listened to any charges brought against the officers in India, which annulled the orders of the latter. The officers in India, therefore, exerted themselves to the utmost to acquire private wealth. In 1518, Diego Lopez de Sequeira, the discoverer of Malacca, was despatched from Portugal with nine ships to

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* Day, *op. cit.*, pp. 100, 101.

succeed Suarez, under whose tenure of office the Portuguese influence had begun to waue. In 1521, Suarez wintered at Ormuz and sent his nephew, Alexis de Menezes, to Cochin with full powers to conduct the Government during his absence. The absence of the Viceroy gave the signal to the Zamorin to attack Cochin, but he was routed. In the same year Don Duarte de Menezes superseded Sequeira, who left for Portugal. In 1523 the Portugese built a fort at Cranganore.

In 1524, the celebrated Don Vasco de Gama was sent out to India for the third and last time. He arrived at Cochin in October and found the Portuguese possessious threatened by the Zamorin, but the latter immediately fled. The Rajah of Cochin and the new Viceroy exchanged visits. De Gama's stay in India was short, as he died on the 25th. December, 1524, after a rule of three months. Before his death, de Gama, feeling his end approaching, sent for Lope Vaz de Sampayo, the official next in rank to himself at Cochin, appointed him his temporary successor, and handed over to him a sealed envelope, directing him to open it after his death. After De Gama's death, Sampayo broke open the seal of the document in the presence of the principal officials of Cochin, and it was found to contain the nomination of three successive Viceroys.

About this period, the Zamorin besieged the Portuguese fort at Calicut, but was forced to withdraw. It was subsequently blown up. Enrique de Menezes died after a rule of two years in 1526, and Sampayo was installed as Viceroy. In 1529 Nunho d' Acumba arrived at Goa as Viceroy. He tried tc conciliate the Rajah of Cochin, who had been annoyed by the conduct of his immediate predecessors. It was he who opened the Portuguese trade in Bengal. In 1538 Nunho was superseded by Don Garciade Noronha. In 1540 Don Stephano de Gama, the son of the famous Don Vasco de Gama, succeeded to the viceroyalty. In this year, the Zamorin agreed to sell all the pepper, ginger and other spices in his territories to the King of Portugal, to harbour no enemies of Portugal, to wage no war against the allies of the Portuguese, and to keep no war vessels or armed boats. The Zamorin, Calicut, and its commerce were by this time in the grip of the Portuguese.

In 1542, Don Martin Alphonso de Sousa arrived at Goa as Governor-General. He was very unpopular and became a great pagoda-robber. He was succeeded by Juan de Castro. During

his tenure of office, the Portuguese may be said to have reached the summit of their power and glory in the East. He died in 1548, and Gracia de Sa succeeded him, but he died in 1549. The affairs of Cochin at this period were in the most unsatisfactory condition. A letter from Cosmo Annes to the King, dated 30th. December, 1549, observed that "In 1549, things were going from bad to worse at Cochin," and the sum and substance of a confidential report was "Each one considers only himself."*

In 1550, the Zamorin attacked the Rajah of Cochin, who was assisted by the Portuguese under Francisco De Sylva. In the engagement which ensued, De Sylva and a few of his men were slain. The Zamorin, at the head of a large army, then proceeded to Cochin, but was kept in check until the arrival of the Governor-General Cabral, who arrived shortly afterwards with 6,000 Portuguese soldiers and 40,000 Nairs belonging to the Rajah of Cochin. Cabral marched to meet the enemy, when he received orders to desist from all military operations. In this year, the Zamorin attacked a town near Cochin, but was defeated by the Portuguese.

About this time, the Portuguese built for the Rajah of Cochin a palace at Muttanchery, and presented it to him, and the palace still exists. In 1557, a church called the Santa Cruz, in Cochin, was raised to the dignity of a Cathedral by Pope Pius IV. In 1560 Don Constantine de Braganza became Viceroy, and in 1564 Don Antonio de Noronha succeeded to the viceroyalty. In 1565 the Jews left Cranganore and began to settle at Cochin and they commenced to build the Jews' Town. In this year the Portuguese enlarged the fort at Cranganore. In 1567 the Jews finally removed to Cochin from Cranganore.

In 1571, the Portuguese possessions in the East were divided into three portions—India, Monomotopia and Malacca. In 1581 Don Francisco Mascarenhas came out as Governor of India, being the first appointed by the Spanish authorities. In 1584, he was succeeded by Don Duarte Menezes. He died in 1588 and Emmanuel de Sousa Coutinno succeeded him. In 1590, Mathias de Albuquerque came out as Viceroy. In 1594, a Bull was received from the Pope, called "the Bull of Crusades," commanding the Portuguese to reduce the infidels of the country to the Catholic faith by force of arms. This was a device for plundering

* Hunter, *op. cit.*, Vol. I., p. 178.

Hindu pagodas, which were considered to be repositories of Hindu treasures. In 1597, Vasco de Gama's grandson became Viceroy. In 1599, the famous Don Alexis de Menezes, Archbishop of Goa, landed at Cochin and was received in great state by the Governor, the Bishop and all the officials. In this year, the celebrated Synod of Diamper or Udayamperur was held at that place. This was a death-blow to the Syrian Church for nearly a century. Menezes determined to bring the Malabar Church under the control of the Roman Pontiff. The Archbishop subsequently attempted, but unsuccessfully, to convert the Rajah of Cochin. The Zamorin now for the first time gave permission to the Portuguese to erect churches in his dominions.

In 1600, De Gama was superseded by Ayres de Saldana, and in 1607 the famous Alexis de Menezes, Archbishop of Goa, became Viceroy. From 1619 to 1622, Herman de Albuquerque was Viceroy. From this period no important events took place in Cochin. In 1627 the Bishop of Cochin, Don Luis de Brito succeeded to the viceroyalty. In 1639, the Archbishop of Goa became Acting Viceroy. In 1640, Portugal threw off allegiance to Spain and greater attention was paid to affairs in India. From this period the power of the Portuguese in India began to decline.

(To be continued.)

N. SUBBARAYA IYER.

NOTES OF THE MONTH.

READERS of the *Magazine* and old students of the College will learn with interest that the Kellett Memorial Hall in Triplicane was opened on the 1st. instant. It is only fitting that the work Mr. Kellett did for Madras, and in particular for the students of the University, should receive a permanent memorial. A number of his former students and friends have subscribed to present to the Kellett Institute a painted portrait of Mr. Kellett, which is to hang in the Hall. Mr. Skinner, as Principal of the College, was asked to unveil the portrait; he testified to his appreciation of his late colleague's gifts and character in the following terms:—

"It is a pleasure to me to take some small part in the proceedings of this evening. The occasion is one in which I and my colleagues in the Christian College take the deepest interest. It is very fitting that there should be a memorial to Mr. Kellett at Triplicane. Perhaps out-

side the walls of the Christian College, there is not a part of Madras in which Mr. Kellett spent so much time and in which his influence has been so deeply felt as at Triplicane. Nor could the memorial well have taken a more appropriate form than a hall like this, designed to be a meeting place for thoughtful conference upon all that concerns the deepest interests of men. The idea is a happy one in connection with Mr. Kellett, and it seems to me to have been most admirably carried out. The building is one of which Mr. Kellett's friends may well be proud, and I trust that it will long continue, not only to preserve the memory of Mr. Kellett, but to help that work in the cause of young men to which so much of his life was devoted. It is hardly necessary for me to recall the traits of Mr. Kellett's personality, those traits which left such a deep impression upon all who came in contact with him. Many of you will remember the strong scholarship, the untiring energy and unselfish purpose of Mr. Kellett, and his passion to bring that divine help which he himself knew into the lives of those around him. Mr. Kellett had none of the narrowness of the proselytiser, but he had a very profound faith in the power of Jesus to help men, to save them from the destroying power of sin. Mr. Kellett's life in Madras was not a long one. He has passed away and his work is being continued and carried on by other hands, in the same loving spirit and with the same unselfish purpose by which he was animated. The Hall itself is but the realisation of what would have been one of Mr. Kellett's most cherished dreams. I trust that to many who never saw Mr. Kellett, it will be the place where they too may come in contact with those redeeming influences with which his life was so richly charged. I count it a great honour to have been asked to unveil the portrait on behalf of the subscribers."

During the past month the whole civilised world has been thrilled with horror by the brutal assassination of the late King and Crown Prince of Portugal. Whatever sympathy you may feel with the resentment felt by many against the suspension of parliamentary government, or even with theoretical republicanism, you cannot view this murder with anything but reprobation and contempt. If the Royal Family truly stood in the way of the people's will, the murder was needless; if they represented the mind and purpose of the nation, it was useless. The crime stands out as one of vulgar revenge and personal outrage. There was something peculiarly tragic in the circumstances of the murder. The tender pieties so rudely interrupted by the hand of the assassin, the helpless bravery of the Queen, only accentuate the horror of the deed. Every true heart must have been touched by the pathetic picture of the mourning Queen, bowed with

grief between the lifeless forms of her husband and her son. As the ancient ally of England, Portugal has peculiar claims on England's sympathy. King Carlos was not wanting in personal courage; King Manuel seems to have shown himself in the very moment of the tragedy a worthy son of a worthy sire. He will need all the courage and all the wisdom possible in his new and trying situation. We are confident that every Englishman's sympathy and good-will go out to him and to the Queen Regent in the present crisis. We pray that God may guide and prosper the Government of this ancient nation, and save her King and people from anarchy, misgovernment, and disaster.

EVERYONE in India must have heard with satisfaction that a compromise has been arrived at in the matter of the Transvaal registration-law, which was not unnaturally resented by Indian subjects. There is no need to prolong a controversy which seems to have reached a happy settlement. We have little sympathy with those who hail the result as a victory for the Indians concerned, for the Government of India, or for the Imperial Government. Rightly viewed, it is a victory for us all, an achievement on which the Transvaal Government is to be congratulated no less than those who have withstood the imposition of their regulations. The recent difficulty serves to illustrate the extraordinary character of the British Empire. Such a situation could never have arisen under a centralised autocracy like that of Russia. It is the unprecedented freedom, the novel attempt to allow the maximum of self-government to the constituent parts of the Empire, which has brought about the crisis, now so happily terminated. That the Indians in the Transvaal have combined moderation with firmness, have been willing to meet the Transvaal Government in the spirit of give-and-take, is matter for heartfelt thankfulness. It is to be hoped that this particular issue will not trouble us again. But before the organization and political development of our Empire are perfected, similar crises, born of the conflict between the narrower interests of the several parts of the Empire, are only too likely to arise. Boundless patience will be required, and the wisdom and forbearance of all the constituents of the Empire must be called into play, if we are successfully to complete the evolution without the loss of any part of the Empire. As an evidence of a widespread desire to take the larger view, to study the claims of the well-being of the whole political organization, we welcome the result of the recent agitation. The goal is still far-ahead, apprehended by faith rather than by sight; but we believe the Empire has taken a step in the right direction.

IF we are to judge by recent events, the people of this Presidency are strangely lacking in the sense of propriety in regard to University

examinations. We have no desire to restrict or to deprecate the free criticism of academic affairs in the public press; a university has no more claim than any other public institution or than Government itself to immunity from such criticism. But editorial comment on "results" which have not been published, and newspaper campaigns in the interests of candidates whose fate is still in the balance, seem to us in the last degree impertinent. We feel constrained to reprobate in unmistakeable terms the action of those of our contemporaries which have lent themselves to this uncalled-for interference in the conduct of university examinations. Nor can we exempt from censure those gentlemen who are publicly reported to have memorialised the Vice-Chancellor in the interests of the matriculation candidates. We are not concerned to discuss here and now the educational questions at issue. Whether, as a fact, the standard of the matriculation examination in general, or this year in particular, has been too high, is a matter on which every man may fairly hold his own opinion. But this is not the point, though the terms of the memorial as published amount to a condemnation of the whole structure of the matriculation examination. The point on which we desire to concentrate public attention is the essential impertinence of these public attempts to influence examination results.

FIRST of all, it must be noticed, the newspapers and memorialists concerned had no authentic information to go upon. The memorial appeared in the daily papers a week before the matriculation results; the matter had been made the subject of editorial comment a week or ten days earlier still. Obviously, the only basis for action was either the merest rumour and conjecture, or a reprehensible disclosure of confidential information. But those who make either casual report or a patent breach of confidence their ground of action lay themselves open to severe criticism. Further, the Boards of Examiners and the Syndicate to whom the conduct of the various examinations is entrusted by the University are responsible bodies of men, exercising a judicial function. We ask the editors and the memorialists to reflect on the impropriety of interfering with matters that are still *sub judice*. The signatories of the memorial are mostly men who have held public office under the Government of India or of a Native State, or vakils of the High Court. What treatment would these public servants have accorded to newspapers or memorialists who meddled with their conduct of important and confidential public business? What treatment would these journalists and lawyers expect if by leading articles, or by memorials where they had no *locus standi*, they interfered with a case that was still awaiting the judgment of the court? The Syndicate of the University, the Boards of Examiners, do not lose their title to respectful consideration because they have no power to

commit offenders for "contempt of court." The failure on the part of the responsible press and of public men to accord to the tribunals of the University the confidence, the freedom to do their work without prejudice or influence, which are their due, cannot be anything but detrimental to the higher education of the Presidency.

PROBABLY many of our readers have been wondering what is to be the upshot of the quarrel between the Papacy and "Modernism," possibly with a little uncertainty as to what Modernism is, and why the Pope has felt called upon to thunder against it. To some it may seem an academic discussion, of little or no importance to practical men; or a far-off controversy, vital only to Europe and to Christendom, and quite unconnected with the problems of Indian life and thought. But the issues at stake are too momentous to be dismissed in this light and airy way. It is true that the present struggle is being waged on another field, that none of our own forces are as yet engaged. But the issue of the struggle itself is likely to touch us all very nearly, and the essence of the controversy is one that faces us all. Whatever the result of the contest may be, it cannot leave the Church of Rome just what it is and where it is to-day. There is likely to be a very considerable rearrangement of the forces of Christendom as the result of the war now being waged—new alliances, new unions may be foreshadowed with some confidence, for the remote if not for the immediate future. We confess that we rejoice greatly that the Pope has precipitated the crisis—not with the sardonic joy of those who behold an enemy unexpectedly weakened by treachery or dissension, though we freely admit we are opposed to much that is generally supposed to be of the essence of Romanism; but with the hope and sympathy of those who share the same aspirations, and welcome the advent of new allies in the great battle for the truth. At the worst, if the Pope carries the day, he will only split the Roman Church; he cannot extinguish the sunshine, though he may close the windows against it. Those truth-lovers for whom the Church of Rome would in that case be no home, will make an influential, if not a numerous, addition to the ranks of more liberal Christianity. But if, as we dare to hope and pray, the Pope finds the forces of Modernism too strong for him, it will spell the regeneration of the Roman Church, and open up boundless possibilities of good. Once purged of the errors of its reactionary and intolerant days, that venerable Church might at last stand shoulder to shoulder with the younger Churches of Christendom as a mighty champion in the fight for righteousness and truth. Emancipated from the tyranny of the Vatican, abreast of modern ideals, seeking no other primacy than that which all will gladly accord to the purest and most spiritual, the

Roman Church would command the respect of all Christendom. Re-union, not along the lines of polity and affiliation, but in the unity of the spirit, in the bond of peace, would then indeed be possible.

OUR interest in the controversy is further aroused by the fact that this is but another phase of the world-wide and age-long struggle between the spirit of authority and tradition, and the spirit of inquiry. We all have kindred problems, varying in acuteness, but the same in principle. Many of the Protestant Churches have yet to settle for themselves the limits of obedience to tradition, to the symbols and formulas of an earlier age; many of them have already weathered, not without difficulty, the self-same storm that now convulses the Church of Rome —the storm that rises from the contact of the modern critical and scientific spirit with the dogmas and institutions of the past. Nor is this all. The forces of Modernism are world-forces. Gurus and Ulamas can no more shut them out than can Popes and Cardinals. The criticism that has assailed, that is even now relentlessly sifting, the Pentateuch and the Gospels themselves, is not likely to spare the Vedas and the Qu'rān. The moral revolt which spurns the cult of the Sacred Heart, and heaps contempt on the veneration of the relics of Christian saints, will not keep silence before the superstitions of India and Arabia. India cannot turn aside and say this conflict in Rome has nothing to do with us; all of us who care that knowledge and truth should prevail, who seek the reign of righteousness, are vitally concerned.

WHAT, then, are we to understand by Modernism? By far the most illuminating view of it we have seen is to be found in the current number of the Hibbert Journal. There are three articles, all written as from within the Church of Rome. Father Tyrrell discusses *The Prospects of Modernism*; Father Gerard, S. J., writes on *The Papal Encyclical from a Catholic's Point of View*; and the Rev. L. Henry Schwab on *The Papacy in its Relation to American Ideals*; and the three articles should be considered together. Father Tyrrell makes it plain that Modernism is *not* a system; except in so far as it denies the system of scholasticism, it does not even approximate to the character of a system. His criticisms on his opponents, and on the perversion of modernism which they persist in combating, are curiously and significantly illustrated by the next article. The truth is that the Pope himself, and Canon Moyes, Father Gerard, and others who have made themselves his apologists in the English reviews, are largely engaged in knocking down a dummy which they themselves have set up. Their condemnations of modernist views are often set forth in terms to which

all of us, modernists included, can readily subscribe. But Modernism does not consist in views, in concrete doctrines; it is rather a temper, an attitude of mind, humbly confident that truth is one, and that nothing is to be gained by setting up arbitrary barriers and fences, to the detriment of the free quest for knowledge. Let a man thoughtfully compare the manly avowal of American ideals by Mr. Schwab with Father Tyrrell's account of the controversy, and he will have a shrewd idea of what Modernism stands for as a force at work within the Roman Church. It embodies such a faith as Tennyson speaks of—that "God fulfils Himself in many ways"—and looks for guidance not only to the "faith" supposedly deposited in the custody of the Roman Pontiff, but also to the manifold revelation of history and science, sure that "every good and perfect gift—every lamp to guide our feet—is from above, and cometh down from the Father of lights." It is easy to overstate and caricature the modernist application of the idea of development to Christian doctrine. The most typical and characteristic modernists would accept as authentic statements of early Christology the Epistles to the Hebrews and the Colossians; but given that foundation, where Jesus, the Eternal Son, is clearly recognised as the Centre and Head of all things, no man need be apprehensive of the ravages of the modernist doctrine of "development." We have only to compare this present article of Father Tyrrell's with (*e.g.*) such a noteworthy book as Prof. Coe's *The Religion of a Mature Mind*, to realise that Modernism has a strong hold on the things that abide.

THE sinister influence of the Papacy on the life of the Roman Church is apparent from these articles. Father Tyrrell and Father Schwab both testify to its character as repressing the truest life of the Church, and hindering the growth and development of spiritual ideals in the nations where it is powerful. The modern nations are clearly waking up to the danger. We have a deep sympathy with those Catholics who desire that their Church may be set free from its bondage to the Vatican, and so enabled to take its part in leading the nations in the progress to higher and better things by means of "that purely spiritual authority by which the shepherd draws the sheep after him, instead of driving them before him." The present problem reminds us how impossible it is in the life of a people to treat their religious and their political development as unrelated and mutually indifferent processes. And it is because the Papacy exercises a blighting influence on those spiritual foundations on which the religious and political and social life of a nation are alike built that so many of the best minds in the nations of the West repudiate the Papacy. "It is plain that, even now, 'liberal' Governments are beginning to realise the limitations of

Cavour's principle, and to see that it is no true liberty to suffer the minds and morals of the masses to be practised on and tampered with by men whose ethical, social, and political notions are those of another age; whose education positively unfits them to understand the mind of their own age and country; who lack that guarantee against fanaticism and subversiveness which only some measure of liberal university education can secure." This view of Father Tyrrell's is strikingly confirmed by Father Schwab, who describes the Papacy as "a serious check upon American liberty," as "a weight that drags the Church of Rome in America downwards," and speaks of "the sting in the thought of the proud traditions of Anglo-Saxon liberty being sapped of their power and influence by an Italian bishop, three thousand miles away." But it is not only in Anglo-Saxon lands that democracy is in revolt against the tyranny of the Pope. The disaffection in France is notorious; the Abbé Loisy has been one of the leaders of the Modernist movement. If the Roman Church in France fails to emancipate itself, and come into sympathy with the aspirations of modern life, it will assuredly find itself forsaken. And there are not wanting signs of a similar revolt in Italy itself. Fogazzaro's "Il Santo" has been hailed on all sides as a sign of the times. This is no narrowly political issue; it is a matter of life and death to the nations. A low level of spiritual life and aspiration, low standards of ethics, ignorance and superstition, are a menace which no far-seeing statesman can view with indifference. It is because the Papacy persistently fosters these evils, and sets itself in opposition to modern ideals of political and social life, as well as of knowledge, that the most liberal nations of the world are in revolt against it.

THESE are things which the leaders of Indian life should ponder. The Papacy itself is not the pressing danger for India, though its influence on the life of Indian Roman Catholics must not be overlooked. But the forces which to the modernists are embodied in the Papacy are rampant in India to-day. View the life of the mass of the Indian peoples to-day, and consider whether it is consonant with modern ideals of political and social life, of knowledge and conduct. The political agitator is in our midst, with his programme of self-government. A section of the Indian community is busily endeavouring to assimilate the science and the political aims of the West, and democratic Englishmen or Americans can hardly fail to view their efforts with sympathy. But what are the forces at work in the life of the people as a whole? It cannot be said that we find here much approximation to Western ideals either in knowledge or in conduct. Even among the educated classes, very few have wives, mothers, daughters, or

sisters who are in any measure in sympathy with modern thought, while in large masses of the population all ages and both sexes are equally steeped in ignorance. In face of the widespread worship of the *lingam*, and of customs and institutions which no educated Hindu would care to avow openly in Western society, to say nothing of the bloody sacrifices of Periyapalliyam or Kâli Ghât, it is hard to maintain that everyday Hinduism is abreast of modern ideals. The backwardness of social and political organization in India is testified by the serfdom of the bulk of the agricultural population. If ignorance, superstition, class-tyranny, social subjection, are regarded as foes by the most advanced nations of the West, India cannot afford to treat them as negligible. Until the manifold illumination of modern life is shed abroad, until modern ideals in social, political and religious life, in ethics and in science, have permeated all castes and creeds, it is hopeless to dream of progress, of freedom, of truly national life. The newly awakened desire of India to take her place among the nations of the earth is one of the most remarkable manifestations of recent years; we believe it is rightly to be regarded as showing forth the manifold working of the Spirit of the God of the whole earth. But the purposes of the Spirit's working cannot be fulfilled while India falls below the levels which the Spirit has wrought out in the national life of Europe. The aspirations of modern India can never be realised by a purely political programme. They have far-reaching implications, deep moral and spiritual prerequisites, which it is to be feared but few of our politicals as yet appreciate. All those who love this land, all those who desire its true progress and uplifting, who look forward to a future of greatness for the peoples of India, be they Indians, Europeans, or Americans, are in duty bound to wage war on every institution and tradition that would perpetuate the ignorance, the darkness and bondage, that oppress the sons and daughters of India, and to endeavour to lead them forth into the fuller light and freedom which are the glorious heritage of the West.

We have received from the Criminal Investigation Department of the United Provinces the following warning, which we print for the behoof of our readers.

> Clergymen and missionaries should be on the look-out for an impostor, whose description is given below, who is addicted to imposing upon the charitably disposed by describing himself as a convert to Christianity from Muhammadanism, and as having forfeited in consequence a large *Jagir* in the Haiderabad State. He has with him a typed letter purporting to be from the Nizam's Secretary to the effect that had he remained a Musalman he would have inherited a *Jagir* worth Rs. 30,000 a year, and that he was receiving an income

from the State of Rs. 400 a month, also an autograph letter from the Viceroy's Private Secretary to Sir Harold Stuart and some letters from several missionaries. He claims to know well Sir Andrew Fraser's father, Bishop Welldon and Mr. Tucker (late I.C.S. now of the Salvation Army).

This impostor was in Allahabad during the early months of 1907, and imposed upon several missionaries here. He was last heard of in Calcutta in April 1907. He is likely to continue his career of personation. He professed to have a wife and children in Calcutta, and said that he had been baptized some nine or ten years ago. It is understood that he has got money from several missionaries on these false pretences.

He is described as a man of about 35 years of age; of medium height; face pitted with small-pox; ill-kempt beard and moustache; whitish and rather bleary eyes; he is rather of nervous and timid manner, and wears respectable clothes of semi-European style.

There are many men in Allahabad who can recognise him, and there is a specimen of the man's handwriting available in this office.

As we go to press, we learn with regret that the Rev. G. U. Pope, D. D., known for so many years as one of the leading Tamil scholars of the world, is dead, at the advanced age of 88.

LITERARY NOTICES AND NOTES.

The Bible Story for Children of All Ages. By Helen N. Lawson. Revised by Frederick P. Lawson, M.A. *The Beginnings of the Jewish Church.* London: Macmillan and Co., Ltd.: 1907. Price 3*s*. 6*d*.

By the 'Beginnings of the Jewish Church' Miss Lawson means the story of the people of Israel down to the death of Joseph. She tells it in fifty-two chapters, all of them short, for the most part in the matchless language of the Book of Genesis, and so arranged as to make a book which a child would like to have read to him again and again. Along with the Old Testament story go parallels from the life and teaching of Jesus most skilfully introduced. That portion of the title of the book which describes it as 'for children of all ages' will be acknowledged as true by all its readers. The charm of the story never ceases. The writer is as much at home in writing and in interesting when she treats of God, Angels, Jesus Christ, the Truth, and Faith, as when she makes the patriarchs live again. The value of the volume is enhanced by its illustrations.

Bible Lessons for Schools: Genesis. By E. M. Knox, Principal of Havergal College, Toronto. *Exodus.* By the same author. London: Macmillan & Co., Ltd.: 1907. Price 1*s.* 6*d.* each.

It is impossible to read these books without great interest. They are simply and effectively written. There is no padding in them. The arrangement is throughout admirably clear. The gist of the narrative of Genesis and Exodus is given in a few words, salient points are touched on, and the great truths that underlie the story are presented with a real teacher's skill. One would like to teach these books to a Bible Class in order to have the benefit of Miss Knox's guidance. She is particularly good at characterisation, and while her chief aim is to deduce moral and spiritual truth she does not strain the narrative. We are grateful for the pictures of Jacob and Moses, for the thoughtful treatment of the Creation and the Commandments, for the thought of God's training, and for the tracing of the gradual unfolding which prepared the way for Him Who was to come. We trust Miss Knox will continue her series of Bible Lessons, although we are quite aware that such careful work cannot be done with haste.

Longman's Class-Books of English Literature. Hawthorne's Tanglewood Tales, edited by G. Kendall, M.A. *Dickens' Christmas Carol,* edited by E. G. Browne, M.A. Price 1*s.* each. London: Longmans, Green & Co.: 1907.

Like the other volumes in this series the present volumes are attractive both outside and inside. They are cheap, well-printed, and their introduction and notes are short and to the point. Through books such as these in a school library it should not be difficult to get boys really interested in the stories of Greece and in the writings of Dickens.

English Texts for Secondary Schools. Kingsley's Heroes, edited by L. H. Pond, B.A. *Hawthorne's Wonder Book and Tanglewood Tales,* selected and edited by H. Hampshire, M.A. Price 1*s.* each. London: George Bell & Sons: 1907.

The right English books for our Indian boys to read are now being prepared and we welcome these two published by Bell & Sons. They are handy in shape and cheap in price. A few notes would be useful for those who have never read the Greek and Latin classics.

Chaucer's Canterbury Tales: The Nun's Priest's Tale. Edited with Introduction and Notes by Alfred W. Pollard. London: Macmillan & Co.: 1907. Price, 1*s.* 6*d.*

This edition of the Nun's Priest's Tale is likely to be useful to the students at present in the Third and Fourth College Classes, though the classical flavour of the notes would fit it rather for the use of English students already equipped with a knowledge of Latin and Greek. The Introduction gives a clear and interesting summary of the most recent inquiries into Chaucer's "sources," and demonstrates with characteristic taste and appreciation the essential originality of the poet. But for information as to Chaucer's style and metres, for more than the barest sketch of his grammar, or more than the baldest facts in Glossary, the student must be referred to the larger and fuller editions of Skeat, Liddell, and others.

Literary Notes.

Mr. Owen Wister has been speaking to the students of Harvard on the question of American scholarship. His review of the living scholars of the world is at least interesting, whether his estimate will command universal approval or not. In Physics he places Lord Kelvin first, now, however, no longer among us; in Botany, De Vries; in Zoology, Haeckel; in Psychology, Wundt; in Philosophy, Windelband or Cohen; in Semitic Philology, Noldeke; in Classical Philology, Wilamowitz-Moellendorf; in Egyptology, Maspero; in Assyriology, Delitzsch; in Romance Languages, Tobler or Schuchardt; in Archaeology, the late Adolf Furtwaengler; in Mathematics, Poincaré; in Sanscrit, Pichel or Oldenburg; in Pathology, Metchnikoff; in Economics, Brentano and Schmoller; in Astronomy, Struve; in Geology, Geikie. The summary, for which we are indebted to the *British Weekly*, may not, as we have said, receive a unanimous assent, but, if it is in the main true, it is hardly complimentary to English scholarship, still less, as Mr. Wister sought to show, to American scholarship. It does not follow, however, that the most eminent in scholarship are the most suited for the University chair, as the history of Lord Kelvin proves.

The gigantic literary undertakings of *The Times* continue. The latest is 'The Historian's History of the World' edited by Henry Smith Williams, LL.D. The cost of advertising this work must itself be enormous, and it would be interesting some day to learn how far the sale has remunerated the enterprising publishers. The work is undoubtedly one of great value as well as of great size. It is not in the nature of things that any one should sit down to read the twenty-five volumes in which it is contained. It must be regarded as a book of reference, and as such it will doubtless find a place in many a reference library.

"At last," says the *British Weekly*, "we have a new edition of *Idlehurst*. This most charming and thought-provoking volume has taken some ten years to run through the first edition in spite of all that certain reviewers have done. But, now that it has been found out, I anticipate for it a much more rapid sale. When is the public going to find out that Leonard Merrick is the best narrator of a story now living? His day must come."

Another large volume has just been issued by the Egypt Exploration Fund, entitled the Oxyrhynchus Papyri, Part V. The volume is another instalment of the discoveries of the explorers to whom Hellenic studies are so greatly indebted. The editors are Mr. B. P. Grenfell and Mr. A. S. Hunt. Perhaps the most valuable of the finds published in the present part is a text written by a lost historian who treats in great detail the period following the Peloponnesian War, *viz.*, 396 and 395 B. C., and it is interesting to learn that while the writer is manifestly independent of Xenophon, he corroborates in all essentials the narrative already given to us by that writer. Who the lost historian is will afford a subject for discussion for many a day.

One of the great linguists of the day has passed away in the person of Robert Atkinson of Trinity College, Dublin. Dr. Mahaffy in a short sketch of his life tells us that as a linguist Atkinson hardly had a rival "He taught with equal success Sanscrit, Tamil, Telugu, most of the Romance languages, and was moreover an adept in Russian, Coptic, and Mediaeval Irish, while recently he had been devoting his leisure to Chinese. This catalogue sounds like romancing. It is nothing of the kind. All that he professed to teach, he taught with amazing accuracy and thoroughness."

SCIENCE NOTES.

A remarkably successful aeroplane flight was made by Mr. Henry Farman at Paris on 10th. January. With an aeroplane of his own invention, he succeeded in travelling in the air for a distance of a kilometre towards a fixed goal, which he turned quite steadily, and returned safely to his starting point. The entire flight occupied only 1 min. 28 sec., equal to about 25 miles an hour. Mr. Farman thus won the prize of £2,000 offered by MM. H. Deutsch and Archdeacon. This result was not unexpected, as he had on previous occasions made a successful flight in a straight line and several circular flights. Mr. Farman's machine is provided with a propeller 2 metres in diameter and is driven by a 50 H. P. motor, the weight of which is about 3½ lb. per horse-power. It

would thus appear that so far as the reduction of weight per horse-power is concerned the problem of aeroplane flight has been solved. It is doubtful, however, whether the difficulties which present themselves in seeking to obtain stability have been entirely overcome. That they have been overcome to some extent is evident from the fact that Mr. Farman returned to his starting point after passing a definite goal, but it has to be kept in view that a curved course is the easiest for a machine which is lacking in lateral stability. Still it is universally acknowledged that Mr. Farman's flight is a great achievement, and of much greater importance in the progress of aeronautics than those which have been recently made with balloons, as he depended entirely for lifting power on the reaction produced by an engine.

THE death is intimated of the veteran French astronomer, Dr. Janssen, Director of the Meudon Astro-Physics Observatory. He was one of the first to apply the spectroscope to the study of astronomical problems. In 1862 he proved that certain lines in the solar spectrum were due to absorption by water vapour in the earth's atmosphere. This he did first by examining the spectrum of light passed through a tube 37 metres long which was filled with steam at a pressure of seven atmospheres, and afterwards at Geneva where the light traversed several miles of air lying over the surface of the lake. He then proceeded to study the effect of oxygen, and showed by observations carried out at the top of Mont Blanc that there was no evidence of the presence of oxygen in the exterior and cooler parts of the solar atmosphere. He then studied the effect on the spectrum of raising oxygen to a temperature of 800° or 900° and placing it under a pressure of 1,000 atmospheres, and showed that it could not be in the lower and hotter layers of the sun. This work on Mont Blanc led him to realise what an advantage it would be to science to have an observatory permanently established at the top, and after overcoming many difficulties he succeeded in getting one erected where self-recording meteorological instruments are kept and personal observations made from time to time.

DR. JANSSEN'S fame, however, chiefly rests on his eclipse work. In 1868 he came to India for the great eclipse of the sun which took place that year. He observed it at Guntur, and was the first to see the bright lines which form the spectrum of the prominences. He found them to be so bright that the thought occurred to him that a total eclipse was not necessary to enable him to see them. He therefore kept on watching them, and found that he could see them after the eclipse was over. He thus established the fact that the prominences could be seen at any time by opening the jaws of the spectroscope and dispers-

ing the light over a sufficient length. Sir Norman Lockyer made the same discovery in England at the same time, the announcement of his success being communicated to the Paris Academy of Sciences on the very day that Dr. Janssen's letter was received from India. At Sir Norman Lockyer's request, Dr. Janssen was invited to join the English Eclipse Expedition of 1870. He was then in Paris, which was at that time besieged by the Germans, and Bismarck sent him a safe conduct to enable him to join the expedition. He however refused to accept it, and escaped from the city in a balloon, taking with him an instrument specially designed for observing the corona. Unfortunately the sky was obscured by clouds, but at subsequent eclipses he succeeded in determining the presence of reflected Fraunhofer lines in the spectrum of the corona. Among other important work which he carried out at Meudon may be mentioned his photographs of the solar surface from which he obtained a great deal of information regarding the photosphere.

THE atomic weight of radium has been redetermined by Madame Curie. The result of her determination in 1902 upon a very small quantity of radium salt gave 225 as the atomic weight of the element. She has now repeated her work with a much larger amount (0·4 grain) of radium chloride, which had been thoroughly purified by fractional distillation and fractional precipitation, until shown by the spectroscope to be free from all but a trace of barium chloride. The amount of silver chloride obtainable from a definite weight of the anhydrous radium salt was determined, and the atomic weights of silver (107·8) and of chlorine (35·4) being known, the corresponding equivalent of radium could be calculated. The mean of Madame Curie's determinations gives the atomic weight as 226·2, with a probable error not exceeding 0·5.

THE old theory of Aristotle and Strato regarding the origin of earthquakes has been revived by Professor T. J. J. See. According to this theory water and air penetrate into the earth through hollows, fissures and crevices, thus developing vapour in the heated interior, a part of which is expelled from volcanoes. It was also held that earthquakes were due to the presence of vapours seeking to diffuse themselves into the atmosphere, whether these vapours break through and form eruptions or remain hidden in the earth. Professor See argues that this theory is in its main substance in more complete accord with the results of modern scientific investigation than the generally accepted theory that it is the contraction of the earth's crust that gives rise to earthquakes and volcanoes.

RECENT PERIODICAL LITERATURE

In the pages of the *Contemporary* two nations, or their representatives, are arraigned for bad Government. One is the Belgian King, the other the Japanese. Mr. E. D. Morel has already done yeoman service on behalf of the people in the Congo State. His present article on 'Belgium and the Congo' is prompted by what Mr. Dicey wrote in the December number of the *Empire Review*. According to the latter we are in danger of transporting sentiment into politics when we deal with the Congo natives. Besides, in what possible way can the action of Belgium in Africa affect European politics? Mr. Morel will not suffer this superficial treatment. The African tropics, under the present Belgian regime, are being ruined for the benefit of individuals in Europe. The economic importance of the country is being ruthlessly destroyed. Now tropical Africa is a black-man's country, and always will be. The movement for Congo reform simply means that it shall be definitely agreed upon that the Congo native is to have the right to buy and sell freely the produce of the soil of his country which he alone can gather. At present there is no such thing as native land tenure, and native labour is looked upon as the personal possession of absentee landlords in Europe. If Belgium annexes the Congo she will become mistress of a territory slightly larger than that of Germany, Austria and Hungary, France, Italy, Switzerland, and Portugal combined. Let her, in such circumstances, come into conflict with some of her neighbours in Africa, and where would such conflict be localised? More than this, the present condition of affairs is a direct violation of Article V of the Berlin Act. According to that there are to be no monopolies in matters of trade in the Congo. By a legal quibble, the article is said not to be violated for what are really trade monopolies are said to be property of an absentee landlord. If an honest commercial company were to claim the right to trade, under the Berlin Act, where might that claim lead to in the way of international complications? There seems to be some doubt whether Belgium will annexe the Congo on King Leopold's conditions, and no wonder. How is she to tackle such an addition to her possessions when she has neither navy, nor mercantile marine, nor colonial experience? Quite apart then from the humanitarian and moral standpoint, the misgovernment of the Congo demands speedy reform. The international complications which may at any moment arise are too serious to allow of further delay.

The Japanese are severely dealt with by Mr. F. A. McKenzie for their treatment of Korea. When Japan began her war with Russia her two main reasons, as officially given, were to preserve the independence of Korea and to maintain the 'open door.' By November 1905 the Korean palace was surrounded by Japanese troops: in the summer of 1907 the old Emperor was turned off the throne. But leaving aside the manner of the acquisition of Korea by Japan, there is a much more serious matter, and that is the unjust and cruel way in which since the war Japan has ruled Korea. In courts, Korean complainants have found themselves before judges who knew nothing of their language, and the *morale* of the interpreters has been very low. Much property has been stolen, while the brutality of the Japanese soldiers has been shameful. Reforms have not been carried out, and much has been done to cause a sense of deep and growing irritation. Large slices of fine land have been acquired in the name of military necessity, and the military necessity has turned out to be accommodation for civilians. Prince Ito has striven to do his best, but he has no supporters of his own spirit. The Japanese do not wish to remain in Korea, and thus administration is falling into the hands of those inferior officials who are tempted by the pay. Then the Japanese despises the Korean, and has determined that the only way to rule him is to make him talk the Japanese language, live the Japanese life, and ultimately become in spite of himself a Japanese. For the present the absorption of the Korean into the Japanese has, for the most

part, taken the form of the absorption of Korean land and industry. The greatest blot on the present administration is the cruel activity of the Japanese army, a cruelty which the civil arm is powerless to resist. Scores of villages have been destroyed by the army, and men and women have been wiped out. A British journalist was a short time ago convicted at Seoul of having disturbed the peace, because he published details of the recent massacres. 'The only peace to disturb in those parts,' says Mr. McKenzie, 'is the peace of desolation and of death.'

Mr. Benjamin Aitken writes on 'The Coming Famine in India.' He has been through several famines, and in a simple yet vivid manner he presents something of the terrible meaning of these calamities to people and to officials. There are only two responsible natives of India, he says, who have asserted more than once that prior to the British occupation of India famines were not so frequent or disastrous as they have since become. It says much for the discernment and magnanimity of the people that there have been no more than two of such assertors. One has only to read the records of native and European eye-witnesses of famines in pre-British days to be acquainted with details of horror that have found no parallel in the period of British Rule. Besides as late as the Mughal period famines are recorded stretching over five, seven, ten, and even twelve years. Happily such devastation is now unknown. The famine officer knows well how caste comes in to defeat his best efforts. It looks a very simple thing to a European to buy tons of grain and to sell it by measure. But the caste of the grain merchant has for millenniums had to do with the selling of grain, and people of other castes know nothing about it. 'The Governor-General could sit down and sell grain by the measure, but a Hindu clerk or carpenter could not.' The great troubles in the way of those who are endeavouring to combat a famine are the perversity of even the starving, and along with this the callousness and indifference of the native staff. Mr. Aitken thinks that some of the best native superintendents of relief work and famine kitchens would be found among the domestic servants of Europeans. They have great ability, they can rough it, and they can rise to emergencies. A good gentleman's butler, he says, can do anything. He is often a cleverer man than his master and can get him out of every kind of difficulty. He can rule servants, control coolies, and manipulate odds and ends of undesirables. We all know the man Mr. Aitken means, and there is no doubt about it that if some Madras butlers could be got to take part in such work they would do wonders in a famine camp.

Lord Welby, dealing with 'The American Panic,' regards the two causes of the crisis as the unduly hastened development of the country, and overtrading often fraudulent in its methods. As to the first the recent trouble will prove its remedy, for dear money will moderate the pace of development. As to the other, it remains for the country to say whether it is determined to check the methods by which greed for wealth too often attains its object. If commercial finance is to be put on a sound footing the currency system must be reformed. The reserve against notes must be gold, and a central bank must be established to remedy the present isolation of the banks and their inability to take common action in time of emergency.

Jack London writes with spirit on 'Revolution.' His article is in praise of the noble army of revolutionaries, seven million strong. They are all fighting for the conquest of the wealth of the world, aud for the complete overthrow of existing society. The seven millions belong to the working classes of Europe and America. They are determined to take away from the capitalist class the management which it has hitherto enjoyed. What is to take the place of this is the brotherhood of man. And the basis of this brotherhood is the advice of E. V. Debe, the leader of the revolutionaries, 'so far as this struggle is concerned, there is no good capitalist, and no bad working man. Every capitalist is your enemy, and every working man is your friend.'

There is an interesting article by Miss E. Agnes R. Haigh on 'The

Religions of Greece and Rome.' Her thesis is that these two religions have nothing in common, in fact they are irreconcilable. The Greeks from the beginning worshipped personal gods, their tendency was to monotheism, their gods were ideally good and beautiful, religion had an ethical content, and its method of dealing with immortality and death—'death is powerless to sever the bond of affection'—showed its progressive and vital spirit. 'The Olympian deities show a close resemblance to the gods of the early Indian pantheon.' As for the Romans, till they were influenced by Greece their gods were impersonal, their worship was designed to appease unseen powers which might be malignant. Ritual was of supreme moment. Religion was for the Romans based on public utility rather than on personal need. In fact religion comes down to the Romans from those early settlers who had nothing Aryan in their veins but had much affinity with such aboriginal tribes as at the present day exist in India. Miss Haigh remarks that Sir W. W. Hunter's description of the Santals might with equal truth have been written of the early Romans. It only remains to repeat Professor Keane's statement that 'the primitive Greek skull appears to present a very close resemblance to that of high-caste Hindus.'

There are five other articles in this number, but they can be no more than mentioned. Prof. Churton Collins writes on 'Poetry and Symbolism,' Mr. R. C. Hawkin on 'Natal and the Zulus,' and Mr. Harold Spender on 'The Government and Old Age Pensions.' Dr. Dillon contributes a review of 'Foreign Affairs,' while Mr. Lawson replies to the criticisms passed on his article on 'Oxford Finance.' There is a most interesting Literary Supplement.

The *Fortnightly Review* for January contains, as it usually does, articles that touch upon very far-reaching topics in a manner designed to make its readers think and perhaps even speculate. It opens with two articles which contrast most markedly with one another, and yet have a quaint affinity in their conclusions.

One of these is an address by the aged Tolstoi to a meeting of Russian peasants, He recalls the latter days of the Apostle John and the constant refrain of his old age, 'My little children, love one another.' And Tolstoi's own message is exactly the same; for, as he says, 'at my age every meeting with one's fellows is a leave-taking.' He puts it all in the simplest language, and the style is partly like the Greek philosophers and partly like the New Testament. He takes St. John's words as 'the expression of life that had reached a certain stage;' and he widens out this as the ideal for mankind,—'Just so, on reaching a certain stage, should the life of humanity express itself.' It is not everyone however that has the assurance which Tolstoi possesses, that love should be passive even today in the face of evil. He cannot love good who does not hate evil; and it is a self-distrustful restraint which has led men to commit to the state the active expression of this hatred.—But this has been said a thousand times. The old Russian sage has not set himself to love *good*. 'What is one to love? The only answer is: Love all, love the source of Love, love Love, love God. Love, not for the sake of the loved one, nor for oneself, but for Love's sake.' It is an error which he shares with Mrs. Browning, in one of her sonnets; but it is an error of a kind that reflects more credit on those who make it, than on the critic who points it out.

Tolstoi's critics may speak clearly and sincerely, but they always feel that the old man who loves is greater than all criticism. 'Life is given to men as a blessing,' he says, 'if they would but use it as they should.' 'It is always possible to satisfy man's soul, for the soul only needs Love, and to love, one need not strive with any one.' As for all social and political 'arrangements' whatever they be, he merely asks 'But how can the order be good, when the people are bad?' 'Do not believe that your life can be made good or bad by this or that arrangement.' 'There is but one way in which life can become good, namely, by men themselves becoming better.'

'Let the rulers, Tsars, ministers, policemen and officials do their evil deeds; but you .. try to remain clean. And *just in the same way*, try to be

clean from participation in those deeds of violence to which the Revolutionaries invite you.' 'When *men* are better, life will *arrange itself* in the way proper for good people.' This is the confidence of the loving old anarchist..

It is the soul of the individual that is his concern; all else he is sure will follow as it ought. 'Why do you torment yourselves? Only recollect that the greatest blessedness is offered you, and accept it. It all rests with you yourselves. It is so easy, so simple, and so joyful!' 'The loving man does not perish among the non-loving. Or if he perishes among men, as Christ perished on the Cross, then his death is joyful to himself and important for others.' This last quotation brings up thoughts which are probably the clue that would lead one farthest, if one wished to criticise. Unless it were wanted to suit a theory, Christ's death has never been called 'joyful to himself.' And this is bound up with the Good and the Evil; which Tolstoi is apt to ignore.

But again at the end he escapes criticism,—'Only *try* this, dear brothers, and you will see that the doctrine of Love is not a matter of mere words, but is a reality—the nearest, most intelligible and necessary reality.'

When he is speaking of 'the loving man' Tolstoi says 'All that others do, all that goes on in the world, can have no influence on his conduct.' And this suggests the moral of the other great article in the *Review* called 'Evolution and Character'—by Dr. Alfred Russel Wallace It is an argument of considerable length, but is arranged under useful headings. The moral is that from all that we know of history and evolution, we cannot conclude that environment has produced any development in the character of the race,—that is, 'the aggregate of the intellectual and moral faculties.'

'Our ancestors were mentally our equals.' Civilisations differ greatly and advance rapidly; but there is 'no difference at all in man's average intellectual and moral status, corresponding with differences in material civilisation.' 'Material civilisation and inherent character are things which have no necessary connection.' And it is only 'inherent character' that the evolutionist deals with; because acquired character is not hereditary.

The reason why there has been no development to speak of, in average character, is that there has been no "selective agency of 'survival value'" operating in this direction. 'While the physical characteristics must have been rigidly selected during the earlier period of man's existence ...through his constant struggle ...... his higher mental faculties were seldom or never called into action, being of no direct use to him in the struggle for existence.' 'The extraordinary thing is that these higher faculties did not become atrophied by disuse ..... they appear to have persisted undiminished in power throughout all human history, ready under favourable conditions to blaze out in a Homer or a Socrates, a Pyramid-designer or a Buddha, an Archimedes or a Shakespeare.'

The magnitude of the early discoveries, like the way to make fire, is a favourite theme with Dr. Wallace,—and it is the mental superiority over the brutes, of men who could make these 'marvellous first steps'—'potential Newtons and Darwins'—which he considers must always have marked man off clearly as standing apart. 'There is no evidence whatever that any of the animal forms below man possess the germs of this higher nature.' 'How this higher nature originated in man, we may never know; but all the evidence points in the direction of some spiritual influx analogous to that which first initiated the organised life of the plant; then the consciousness and intelligence of the animal; and lastly reason......which characterise the Human Race.' This *analogy* is at first sight startling, and then it reminds one of the first chapter of Genesis. Certainly Dr. Wallace did not wittingly take it from there.

Can the character of the race then be improved? Yes, he replies, by education and by selection. At the same time Dr. Wallace is thinking not of cast-iron system, but of sympathy and better social conditions, less struggle for wealth; 'a pure and

beautiful form of selection—which will act, not through struggle and death, but through brotherhood and love.'

Dr. J. B. Crozier contributes a 'Challenge to Socialism;' and we are led to expect a reply next month from Mr. Blatchford. The present article, written in rather a sparring mood, is a wordy denunciation of the errors of Karl Marx, and especially of his claim that value is due to labour alone. The writer exalts inventive genius and thinks little of labour, seemingly forgetting that no *a priori* arrangement of rewards can ever be made. These articles and their replies may be interesting; but they are not likely to be dispassionate, and still less likely to be apostolic.

'Two Imperial Democrats' concerns Sir George Grey and Mr. Seddon. 'The Hudson Bay Dispute' and 'Our Trade in Manufactured Goods' are like most of the *Fortnightly Review's* articles on current politics intended to suggest future developments. 'An Inquiry into the State of the Navy' is an interesting comparison of the present day with 'the disorganisation of ten years ago.' It ascribes to the Navy League and especially to the First Sea Lord, Sir John Fisher, the honour of having changed all that. 'The Navy was never so strong as to day both actually and relatively to other fleets, ... it was never before organised so efficiently for war.'

Mr. Walter Jerrold has made quite a large collection of words (mostly useful slang) coined by 'Michael Angelo Titmarsh' and not yet recognised in our orthodox dictionaries. 'Bally,' 'comfortablest,' 'old foozles,' 'solitudinarism' and 'splendaceous' have all earned a right by now to be recognised. 'Charles Lever and his Friends' has some good stories. 'John Greenleaf Whittier' is a well-written sketch in memory of Whittier's birthday a hundred years ago. The article is slight but worthy of its high-toned subject.

In the *Nineteenth Century* Mr. Charles Masterman, M.P., discusses the present situation in politics. In spite of the assaults of the Press, the Government retains its popularity, only a few bye-elections having been lost. The Labour Party has suddenly assumed a position of importance; it draws its supporters from among those who voted Tory and Liberal and also from those who never voted; it displays extraordinary energy, but is lacking in leaders, cohesion and definiteness of policy.

The Government has maintained and increased its reputation in a wonderful way; almost every member of the Cabinet has acquitted himself honourably by tenacity, brilliancy, or hard work. The party is unexpectedly docile. The Opposition, on the other hand, has made but a poor show; for Mr. Balfour is its sole champion.

The Government has been too cautious to excite devotion, and the House of Lords has prevented the passing of great measures. It seems likely that a dissolution will take place in a year or 18 months on the House of Lords' question. It will be difficult to keep the two chief sections of the Liberal Party together—the middle classes, Nonconformist and teetotal in general sentiment, and the working men, Imperialist and easy-going, but with a somewhat vague desire for social progress and a decided dislike for an extension of 'vested interests.' In the country the failure of the Unionists is even more decided. Mr. Masterman concludes by saying that the question of Protection is not yet settled, and that at times of depression it will make a powerful appeal to the working man.

Mr. Ian Malcolm points out that the difficulty of ruling Ireland is the racial one, and on that the political one has been superimposed. He sees no reason to doubt that the two parties could settle affairs by a definite concordat on the subject.

The article deals with the state of Ireland in 1907. The point of view is Unionist, but not of the narrow type of the old days. He deplores the present Unionist practice of carefully avoiding the subject. In November 1906 cattle-driving was started. The objects were to break up the grazing land by driving out the graziers and then to secure

such untenanted estates at a very much lower purchase price than that at which they would otherwise have been offered to the Estates Commissioners.

It is reported that Mr. Birrell left the Education Office with the words 'the executors found all his papers in order and were unable to assign any motive for the rash act.' He has shown weakness in crying peace when there was no peace, in not pressing prosecutions against the cattle-drivers and in not putting the Crimes Act into force.

Mr. Ginnell has been sentenced to 6 months' imprisonment for inciting to cattle-driving and boycotting, at the instance of the receiver of an estate.

Mr. Barker returns to the charge in an article on *The Foreign Policy of the Emperor William II.* The most characteristic feature of it has been, he says, the rise of the German naval expenditure in 20 years from 2½ to 18 million pounds.

Germany is unfortunate in having its industrial centres inland; and the chief seaports are in Holland and Belgium; if it were not for Britain, Germany would incorporate Denmark and Holland. 'Germany requires a fleet of such strength that a struggle with the mightiest naval power would involve risks threatening the supremacy of that power: *i.e.*, Germany is to build 4 Dreadnoughts a year (larger, faster, and more heavily armed than the British), while Britain has been laying down only 3.

The curious thing about the article is that the author is content to swallow German statements whole; for example that the British wire-gun is a failure, and that Germany could turn out from private yards alone 17 Dreadnoughts a year. It may be doubted, he says, whether the organisation of the British fleet is equal to that of the German fleet. Count Reventhov has pointed out that Great Britain having a world-empire to protect, will hardly be able to keep her fleets permanently concentrated in the North Sea. If this is the kind of statement Mr. Barker accepts, we are afraid his advocacy will not further the objects of the Navy League; besides the argument can be turned round. Germany, if it has not a world-empire, wishes one; and even a defeated Britain could annoy Germany with considerable effect. When Germany builds an expensive navy, she gives us an opportunity of striking a blow.

Mr. Barker omits to mention one of Britain's strongest defences against her rival, German diplomacy; for Germany has scarcely a single friend in Europe.

Mr. H. J. B. Montgomery replies to Sir Alfred Wills's article on criminals and crime. As an ex-convict he claims to speak as one who knows more of the effect of prison life than does any one who has not had a similar experience. The present system, he says, is neither reformative, educative nor deterrent; it is simply deadening. The professional criminal is, for the most part manufactured by the English prison system.

Mr. Montgomery has not read Sir Alfred's article with sufficient care; he says the latter approves of the indeterminate sentence, but the approval could scarcely be called even lukewarm. What Sir Alfred wished as a practical measure was a mitigation of penal servitude, so that judges might give longer sentences. Mr. Gladstone proposes permanent incarceration for those living by crime; Mr. Montgomery brings forward against it the liberty of the subject. (Socialist propaganda we should think has considerably weakened this sentiment.)

The real cause of the existence of the professional criminal is the harsh treatment of the ex-prisoner by society; and the charitable people who take an interest in the prisoner are in this respect almost as much to blame as those who turn the cold shoulder. They make the prisoner feel he is not as other men, whereas the wiser, the more Christian course, would be to treat him as a man and a brother.

Mr. Montgomery has some curious remarks on restitution; he goes out of his way to be unfair. Sir Alfred quoted with approval Sir Robert Anderson's views (1) that a convict's means should be available to make restitution, (2) that a thief should have to tell what he did with his booty. This the writer distorts considerably when he says that 'if restitu

tion is to be taken into account in the sentence to be inflicted, the criminal who is of good family or has rich friends will fare much better than the criminal who is not so happily circumstanced.'

There is an interesting account of Jean Pettitot, the enameller; the new information is derived mainly from a small manuscript volume which was handed down in his family. Pettitot was born in Geneva, of French descent; he learned his art there, in Paris and in England. Sympathizing with the Royalists, he left England immediately after the execution of Charles; at the French Court, he and his partner Jacques Bordier speedily acquired a position of honour and importance and were able to be of signal service to their friends of Geneva. After almost a lifetime in Paris, on the Revocation of the Edict of Nantes in 1685, he fell under common condemnation with his co-religionists; at length, broken in health, he abjured, and the king at once set him free. Returning to Geneva, he was ere long received back into communion, but died in 1691, practising his art to the last.

According to Dr. G. C. Williamson who writes the article Jean Pettitot made the drawings and did the painting of the enamels, while Jacques Brodier attended to the firing, nearly as important an operation.

There follows an article on a most extraordinary person, the Comte de Saint-Germain. One might call him a charlatan and adventurer, were it not that those well qualified to judge deemed his merits genuine. He was apparently of gentle birth and most probably a Russian; but he made himself at home in all the capitals of Europe. In Britain he was musician, in France a fop and connoisseur, in Germany a chemist, and in Naples a Russian General. He was one of Louis XIV's secret envoys. He appears to have assisted Catherine to become Empress of Russia, and for some time she afforded protection to the masonic and illuminist societies he founded. He established successful dye-works. The time of his death is not known, as the societies regularly announced the death of important members still living to secure for them greater freedom of action.

An article on Portugal by Oswald Crawford is of peculiar interest at the present moment. Portugal has remained independent, partly owing to its mountain boundary, partly from the courage of its inhabitants inspired by noble traditions. Within the barrier, the country is more fertile and pleasant than is the major part of Spain, an arid sunburnt tableland. The great Portuguese hero was Affonzo Henriquez, a contemporary of the Cid, but a much greater man; the latter, however, has been sung by poets, while the deeds of the former are recorded in dry chronicles. Affonzo captured Lisbon from the Moors, but they were not expelled, and the people of Lisbon still show signs of their Moorish origin. Portugal is an ancient ally of Britain and must remain so as she possesses the finest harbours in Western Europe. Agriculture has changed little since the times of the Romans.

It is doubtful whether the party system can be made to work in Portugal; there is more loyalty than political ability among the people. The parties, Progressistas and Regeneradores have been nicknamed Rotativas from the way that each leaves office to make room for the other. The dictatorship which put an end to this arrangement met with general approbation. Mr. Crawford passes from this subject with the suggestive words, 'All we do know is that in Portugal, as in other Latin countries, there is an explosive force that may change the whole situation in a week, in a day, or in an hour.'

Earthquakes may cause and be caused by movements of the pole. Dr. R. Von Kovesligethy of Budapest calculated that during the years 1895-1902 each of the 200 world-shaking earthquakes recorded caused, on the average, a displacement of the pole through about 3 inches.

Earthquakes show a tendency to occur in pairs at places in the same latitude and of longitude differing by 180°; in April 1906, on the 8th Vesuvius was in eruption; on the 14th a very severe earthquake occurred in Formosa; on the 18th San Francisco was destroyed; these places

are on the same parallel and nearly equi-distant.

A New Khartoum has arisen on the old site. It is at a height of 1263 feet above sea level, has a rainfall of about 40 inches and a mean temperature of 84°. By water it is 1,560 miles from the source of the Nile at Ripon Falls, and 1,920 miles from the Rosetta mouth. Vaccination is diminishing small-pox, and war is being waged against mosquitos.

The new Khartoum has a river front of 3 miles to the Blue Nile. Zoological Gardens, hotel, villas with turf tennis courts, the Sirdar's palace, the Gordon Memorial College, are features of this esplanade. The College is attended by 400 pupils from 7 years upwards, and aims at giving a useful, practical education. Three special branches are devoted to training surveyors, engineers, and schoolmasters, there is also a library, an observatory, museum, and laboratories. Other streets run parallel to the first.

Sir Walter Mièville goes on to describe the *Ratil*, of which he secured a copy. It was composed by the Mahdi, and consists of prayers and long excerpts from the Koran. If he had lived longer, he would have tried to substitute the Ratil for the Koran.

South of Khartoum proper dwell the native tribes. The new Khartoum, with its villages, has a population of nearly 100,000.

The Soudan is advancing, but the great drawback is the dearth of labour. In 1883, the estimated population was 8½ millions, 20 years later under 2 millions. Sir Walter suggests that Muhammadans from India be induced to settle.

Sir Harry Johnston tells how a railway engineer in the Congo succeeded in getting good work from labourers both imported and native, by giving good food, paying wages in good money, and introducing piece work.

A full report of Lord Curzon's address, which was the subject of comment in January's *Notes of the Month*, appears in the *Nineteenth Century*. A short summary may, perhaps, be of interest. The Empire grew, neither by intrigue or crime, nor in a fit of absence of mind, but through an instinct—that ineradicable and divinely implanted impulse, which has sent the Englishman forth into the uttermost parts of the earth and made him there the parent of new societies and the architect of unpremeditated creations. After briefly alluding to the extent of the Empire, he passes on to notice the loyalty of British citizens and the importance of the Crown. Almost against their will the United States of America have had to assume Empire with its burdens, and Japan has followed in the same path. 'To the Imperialist the outskirts of Empire—India, Canada, New Zealand, Natal, are not less important than London, Liverpool or Birmingham.' Shorn of Empire, England from having been the arbiter, would sink into the inglorious playground of the world. Let us no more forswear Empire than we would abjure our souls.'

Proceeding to consider 'Caricatures of Imperialism' he tells us first that it is not militarism; 'it is a common saying that we hold India by the sword; but, when I went there as Viceroy, I registered a vow that I would never use the phrase, for it seemed to me that we hold India far more by moral force than by bayonets.' Nor is Imperialism Jingoism or Chauvinism; nor megalomania, nor cupidity. Imperialism involves a conviction, a policy, and a hope. The conviction is that it is a pre-ordained dispensation, intended to be a source of strength and discipline to ourselves, and of moral and material blessing to others. The policy is consolidation; in this connection he suggests that in the future it may be possible for the Sovereign to visit distant parts of his empire. The conclusion deals with the moral basis and the hope that we may be worthy.

COLLEGE NOTES.

The appeal of the College Council is being re-issued with a postscript, dated 1st February, 1908, which runs as follows:—

" Since the above appeal (dated 18th November, 1907), was issued, the Government of Madras have been pleased to allot to the College Rs. 50,000 out of the special grant made by the Government of India in aid of University Education. The list of subscriptions given below, which has been brought up to the 31st January, shows a total of Rs. 43,810. The subscriptions intimated from Britain up to the same date amount to Rs. 40,000. To these sums may be added Rs. 4,190, which the materials of the demolished buildings will realise. It may thus be reckoned that there is available, at the present date, for the whole undertaking, Rs. 1,38,000. This leaves Rs. 1,22,000 still to be found. The College Council hopes, though as yet no assurance has been received, that the Government of Madras may be pleased to make a substantial grant from Provincial Funds, but the most sanguine estimate of what may come from this source leaves a balance of about Rs. 70,000 or Rs. 80,000 to be supplied from private sources in addition to the amount already subscribed. The Council trusts that all those who appreciate the value of the work that the College is carrying on will subscribe liberally, so that the extensions and improvements which are now in progress, may be completed at an early date."

A consolidated list of all subscriptions intimated up to the 31st January is also appended.

As an effort is being made to bring out the *Magazine* nearer to its proper date of issue, the month is a short one, consequently the list of new subscriptions is also short. Former students however will be glad to notice that it contains the names of several prominent public men, who, though not themselves Christian College 'Boys,' have in a spirit of generosity that all must admire subscribed to the Fund.

	Rs.
Amount acknowledged as on 21st January	43,367
The Hon. Mr. C. Sankaran Nair, C. I. E., and Mr. V. Subrahmanyam, each Rs. 150	300
The Hon. Messrs. V. Krishnaswami Iyer and P. S. Sivaswami Aiyer, C. I. E., and Mr. F. T. Peter, each Rs. 100 ..	300
'M. A.,' 'Old Student,' Messrs. V. Ramanuja Pillai and P. Sundram, each Rs. 50	200
Mr. M. Narasinga Rao (2nd subscription)	30
Messrs. Abdur Rahim and C. Duraiswami Aiyengar (1st subscription) each Rs. 25	50
Messrs. S. Mahadeva Aiyar, J. G. Mammoney, and V. L. Narasimham, each Rs. 20	60
Mr. S. Ramanujam Chetty	16
The Rev. J. Lazarus and Messrs. K. Mallikarjanachari, and R. B. Ramakrishna Raja, each Rs. 15..	45
Messrs. J. Anbadaiyan, M. Hiriyanna, D. G. Moses, Y. Narasimham, and M. Thangavelu, each Rs. 10	50
Five Dehra Dun Students, each Rs. 6	30
Messrs. K. Kesavaramamurthi, G. Shiva Rao (1st subscription), and N. S. Venkatarama Aiyer, each Rs. 5	15

Students' collecting Cards, *per* V. A. Abraham, Rs. 12; K. N. Chakko, Rs. 6; D. V. Chandrasekharan, Rs. 9; A. N. Coomaraswami, Rs. 5; K. V. Eapen, Rs. 5; C. K. Jacob, Rs. 15; T. K. Kuruvilla, Rs. 5; P. S. Moses, Rs. 10; A. Narasimha Rao, Rs. 15; T. D. Narayanan, Rs. 10; A. Nicholas, Rs. 5; K. N. Parameswara Sarma, Rs. 3; George Philip, Rs. 15; T. P. Philip, Rs. 5; K. M. Pothan, Rs. 9; P. Raghavendra Rao, Rs. 13; V. Ramachandra Rao, Re. 1; K. K. Raman Unni (Kavalpara), Rs. 125; N. S. Ramaswamy, Rs. 9; S. Ramaswami, Rs. 3; G. V. Ram Mohan, Rs. 15; K. V. Ranga Rao, Rs. 7; S. Satyamurthi, Rs. 5; B. Solomon, Rs. 7; T. S. Thanikesan, Rs. 14; K. C. Verghese, Rs. 4; M. Ziauddin, Rs. 15; Mir Zyunddin, Rs. 21 .. .. .. Rs. 368

The total of the subscriptions intimated as above, up to the 14th February, is Rs. 44,831. Of this amount Former and Present Students have subscribed or collected Rs. 13,514. With regard to the collecting-books which some of the Former Students hold, the Bursar desires to say that he finds that it will be more convenient to acknowledge the subscriptions entered in them at a later date, namely, when the books are returned to him. He would like, however, that the money collected each month should be forwarded to him.

In the list of subscriptions published in the *Magazine* in January, 'Mr. M. Chengalvaroya Iyer, Rs. 35,' ought to read, 'Mr. T. S. Chengalvaroya Iyer, Rs. 35.'

The foundations of the first part of the extension are now being put in. By the contract the gallery in the College Hall ought to be finished by the beginning of the Second Term of this year, and the three-storied block in Linghi Chetty Street by the 1st December. The architect is Mr. G. S. T. Harris, late Consulting Architect to Government, and the Contractor, Mr. T. Batcha Achary.

Former Students of the College, especially those present in the Anderson Hall last College Day, will be glad to know that the messages cabled to Dr. Miller by the College Day Committee in commemoration of College Day and of Dr. Miller's birthday, were duly received. Dr. Miller has sent a message expressing his gratification, which we hereby convey to all his old students.

It is with deep regret that we record the death, from *kala azar*, of Assistant-Surgeon T. Ganesa Rao, L.M.S. After taking his Arts course at the Christian College, and taking a high place in Zoology, Mr. Ganesa Rao joined the Medical College and qualified as L. M. S. It was in the course of his unremitting labours as Assistant-Surgeon in the Sanitary Department in the North Arcot District that he contracted the disease to which he fell a victim. We render our respectful sympathy to his widow and parents in their loss. All will compassionate the child untimely orphaned by the death at the age of 28 of one who was already embarked upon an honourable and useful career.

M. E. PRESS, MOUNT ROAD, MADRAS.